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"THE TREND OF THE RACES."

Text Book by GEORGE E. HAYNES Ph. D.

Foreword.

Introducing this important study by Rev. R. W. McGranahan D. D, Corresponding Secretary of Freedmens Mission Board of the United Presbyterian Church.

Dr. Haynes.

THE FIRST edition of 40,000 copies of the Home Mission Study Book on the Negro, "The Trend of the Races," was exhausted about a month after it came from the press. The first order of 1,000 copies by the Literature Department of the Women's Board and our United Presbyterian Book Store was quickly sold out and the second order is now being sold. The demand is still increasing and it has proven the most popular and the most sought for book of all the Home Mission Studies that have ever been put out.

The book is different. It deals with America's most vital problem, the race question. It proposes something for every Christian to do. It is not a problem of one class of the country but a problem for every Christian to do his part. It is one of the clearest, fairest and most convincing discussions of the progress of the Negro in America and of race relationship that has ever been presented. It challenges the Church of Jesus Christ to make its contribution to this the most challenging social issue of today.

The author, Dr. George E. Haynes is eminently qualified for his work. He is a Negro. It is eminently fitting that the mission study book should be prepared by a Negro. The time has come when we must have the Negro's view point: when we must see things as they are and none but the Negro can do this. We have had conferences galore *about* the Negro. The time has come when we must reckon *with* the negro.

Dr. Haynes is perhaps best fitted of all the Negroes in America to be the spokeman for his race and interpreter of their attitudes and feelings. During the war he was Director of Negro Economics in the United States Department of Labor, and his efforts were far reaching in their beneficial results. He has been student Secretary of the Y. M. C. A. of colored schools, Professor of Sociology and Economics at Fiske University, and has held other important positions. He received his degree of Ph. D. at Columbia University.

The book has been prepared under the direction of the Home Missions Council and the Home Missions Council for Women, and goes out with their hearty endorsement.

This book was taught as the Home Mission study book at all our summer conferences, and can be secured through the Women's Board, Literature Department, 904 Publication Building, Pittsburgh, Pa.

As the name implies, the book deals with America's big problem of race relationship, reaching out far beyond the mere relationship of white and black. While it deals primarily with the relationship between the Negro and the white man, the principles studied have their application in the relationship between man and man which becomes acute where races touch, whether black, yellow, red or white.

Dr. Haynes has emphasized a courageous and splendid effort to get white people to think black, and black people to think white—leading each to a better understanding of the other's problems. There is no other solution of the race question possible. This book traverses lines that are different from what can be found in the ordinary treatment of this question. It gives a clear analysis of Negro thought and feeling by one who knows it. This is absolutely necessary to any proper adjustment of the race question. The white man knows but little of the Negro's attitude and feeling, especially as these have been modified by experience of war and reconstruction days of the last few years. This book will draw aside the curtain and let those who study it know at first hand the Negro's convictions and feelings, and thus enable white folks to think black.

The Negro race is often thought of by those who have not studied the question as comprising simply one type. The fact is there are as many types of Negroes as there are of white people, and this is something that must be reckoned with. For example, Dr. Haynes sets forth three types with regard to their attitude toward their rights and duties—he uses European terms of "The Left Wing," "The Center" and "The Right Wing." The "Left Wing" represents the extreme radicals. It is of recent development, and comprises but a small number as yet. That circumstances are favorable under present conditions for the rapid development of this extreme wing, there can be no doubt. However, the loyalty and patriotism of the Negro make it a field where radicalism does not flourish. The "Center" is comprised of those who are determined to fight for citizenship rights and full democratic life, but do it without the use of extreme measures. The "Right Wing" believes in full justice, manhood, rights and opportunities for Negroes, but clings tenaciously to methods of reconciliation, and turns a deaf ear to militant methods of agitation.

THE BOOK IS DIVIDED INTO THE USUAL FORM FOR MISSION STUDY BOOKS—SIX CHAPTERS, THE FIRST OF WHICH GIVES US A PREVIEW OF THE FIELD THAT IS TO BE COVERED. THE FOLLOWING CHAPTERS TREAT OF NEGRO PROBLEMS, NEGRO CAPACITY, NEGRO CITIZENSHIP, THE ATTITUDE OF WHITE PEOPLE AND THE WAY TO INTER-RACIAL PEACE.

Under these various topics every phase of inter-racial relationship is treated. The development of the Negro race since slavery, the factors that have been contributed to this, especially that of education, fostered by the Church in the North, are all set forth in a comprehensive way. What the Negro has achieved in various lines will be a revelation to those who have not kept up with the progress of the race. Conditions as they prevail in various parts of the South, which are also very poorly understood, are revealed in a way that compels interest in this struggling race.

The last chapter of the book deals with the fundamental principles underlying co-operative effort in working out this great problem. Early in the book Dr. Haynes sets forth the two possible courses between which nations must choose and are continually choosing in settling their inter-racial difficulties. One of these is force and the other is co-operation. The steps that led up to the use of force in settling the question of slavery, where force was chosen rather than the co-operation that had been possible through the years, is carefully reviewed. The last chapter of the book sets forth impressively that America has again come to the point where she must decide which method shall be used in settling the race relationship question. If she continues to ignore the Negro's claim to manhood, rights and citizenship, she is blindly inviting to herself a new struggle in which force will be the deciding factor. If she hearkens to the voice of a rapidly growing number in the South, the voice of the Church where she has interested herself in this question, the voice of patriotism and the earnest longing of the great mass of the Negro race, she will join in with co-operative racial effort that has been tried out so successfully in communities where there have been strong leaders to point the way.

With the great interest that was manifested in the study of this Home Mission book in the summer conferences and the fact that it is being studied so generally in the missionary societies, in the young people's societies and in the Churches, may it do much to hasten on that better day when there will be NO RACE PROBLEM. This is the hope and prayer of a large group of the followers of Christ in both races.

Every United Presbyterian Missionary Society should have a mission study class in this book.

Pittsburgh, Pa.
November 1st 1922.

Editors Note—Dr. McGranahan was President of Knoxville College Knoxville, Tennessee before elected to his present official capacity. He knows the Negro intellectually and sympathetically better than any other white man in the United Presbyterian Church.

We rejoice to know that our denomination pioneered Christian Missions and Christian Education to the American Negro following the Civil War, as the United Presbyterian Church stood by the side of the Freedmen in those desolate days so may it be known we are the dependable friend always of this promising race in our free land of America—Study "The Trend of the Races" intelligently and sympathetically.

THE TREND OF THE RACES.

BY DR. GEORGE E. HAYNES.

(Home Mission Text Book).

Chapter One—We Face the Future.

By Mrs. Haidee Ewing Rankin, Waterloo, Iowa.

THE TREND of the Races is a timely book and one well worth studying with an "open mind" as the author suggests.

The greatest problem humanity has ever faced is the race problem; the greatest wars that have ever been waged have been based upon race relationships. Modern science and commercial enterprise have brought all races into close contact so that the question of this relationship presents itself to every nation for a just and early solution. The races of men cannot live unto themselves apart; there is being demanded of Christian civilization a way of life whereby there may arise a universal brotherhood of man.

What is a race problem? Baker's simple answer is, "It is the problem of living with people who are not like us, whether they are, in our estimation, our 'superiors' or 'inferiors'."

In our own country we are brought into especially close contact with representatives of two great races, the black and the yellow; our study is limited to the relationships between the white and black. Dr. Haynes says, "Experience in the adjustment of the white and Negro peoples in America has great significance for the world-wide trend of the races. The problem of a warless world is involved; for, the problem of the twentieth century is the problem of the contacts of the white and colored races. The light of *knowledge* and the conviction of *truth* beget *action* in the spirit of the Sermon on the Mount."

The author of our text, Dr. George E. Haynes, is a representative of the Negro race and a striking argument for the future of his people. He is a graduate of Fiske and has taken advanced degrees at Yale and Columbia. Such a record and such life relationships as have been his cannot but inspire interest in his book and confidence in his judgment. (See Foreword).

The text is not a study of the Negro, but, of the relations between the white and black races in America and is an effort to suggest a way to inter-racial peace. Dr. Haynes is not mere advocate contending for his people; he advocates the abandonment of all notions of race superiority and inferiority and writes "in fine restraint, as one content to state results of scientific research." He endeavors to interpret correctly his race and through a true portrayal," as he honestly sees them to help both races in their adjustment.

WE FACE THE FUTURE.

We Face the Future—a fact that is freighted with grave responsibility when we realize that the Future takes its trend and receives its impetus so largely from the Present. Our responsibility is *here* and *now*. Present conditions are radically different from those of the past; the attitude of both races is changing rapidly. These conditions are largely due to

PIONEERS IN RACE RELATIONS.

These pioneers invariably sprang from among those who sat at the feet of Him with whom "there is neither Greek nor Jew, circumcision nor uncircumcision Barbarian, Scythian, bond nor free," and they are from both races.

Today all Southern states have State Supervisors of Negro Rural Schools and many have "traveling teachers," thanks to a plain, little dark Negro woman, product of a mission school, who visited her pupils in their homes that she might

THE OLD SLAVE.
Type of Negro fast passing away.

help them to apply the knowledge they had gained in her little school. Her "well wrought out prayer" has availed much.

As colored men and women become better educated and more competent they are gradually supplanting the white teachers in school work. From their schools in turn go out those who are molding the thought of the Negro and effecting the trend of their race.

The white world once convinced that the Negro could learn and was actually benefited by education, general education for the Negro advanced rapidly. The head of one of our large white universities resigned that he might become the head of two funds for the promotion of the Negro, these funds to be distributed among institutions for teacher training and for the improvement of rural schools. Today there are 157 county training schools.

Another pioneer who wrought changes was Miss Joanna Moore who while preparing for the foreign field, felt the call of "Island Number Ten" in the Mississippi. She became a home visitor, helping to reunite families, teaching cleanliness of body and heart, teaching them to learn and love God's Word. The "Bible Band" and "Fireside School," a system of home religious instruction resulted, with a corps of Negro women still carrying on the work.

From the barracks of war sprang one of the leading Negro colleges of the South, known for its music and liberal culture, when a young chaplin in the Union Army started a school in an abandoned hospital barracks turned over to him by General Fiske for hundreds of freedmen who flocked to his army post.

A race riot called two young women from quiet New England to Alabama where they started a school near the scene. Thirty years have passed, the school has a large faculty, tenantry has supplanted the old plantation, schools, Churches and homes have improved and there has *never since been a race war.*

A Southern college graduate, ostracized by his own friends because he opened a school for Negroes, persisted in his efforts until a normal course and two years of college work were offered to his students, some of whom have attained national recognition.

A Southern clergyman argued that Africans in his own country needed aid as much as did the natives of Africa and developed a social service which created a new atmosphere in race relations in Nashville and elsewhere. When the Negro soldiers returned from France he was one of the few white men who came together and invited Negro leaders to meet with them to try whatever might be done to help common-sense, tolerance, appreciation of the Negro and justice to him to prevail over prejudiced propaganda and undoubted fears." All of these pioneers and later leaders, as well have had as their objective race adjustment through "right, not might."

TWO METHODS OF ADJUSTMENT

The race question in America is inescapable and crucial There are two ways by which it may be met; one, that of the past force, which, when exercised, cost nearly a million of lives and billions of money and left as a legacy to this generation an unsolved problem; the other, the Christian method whose basic principle is the Golden Rule," the least sentimental, the most profoundly practical teaching known to men." America's choice of methods will be her contribution to the solution of the world race problem. The conditions from which she makes the choice are well worth consideration.

CONDITIONS IN AMERICA.

First, the slave was set free and was yet unprepared to choose his way.

Second, the master was liberated and became an employer.

Third, the plantation gave way to tenantry, which in turn is giving way to small farm ownership.

Fourth, the migration of both races to cities.

Fifth, changed relations between the races. (a) The older generation of both races retain their old faith in each other. (b) A generation of Negroes has grown up who are gaining in race consciousness and desire equal opportunities with the white race. (c) The children of non-slave holding white people are in the majority and hold great influence in industrial and political affairs.

Sixth, the Negro is becoming restless under "existing restrictions, limitations and racial discriminations."

Seventh, the cleavage between the two races is growing and as the chasm widens misunderstandings increase and adjustment becomes more difficult. To illustrate: The Negro grandfather lived on the plantation and "knew his place." His grandson is leaving the plantation for the city saying, "I have some education and inside have the feelin's of a man. I'm going." The white grandfather loved his slaves and was loved by them. The son though he had a black mammy, played with Negro children and understands them, himself feels the bond is much more frail than that which existed between his father and his slaves. The white grandson has had no direct contact with the black race and has even less sympathy for them than has his father. "The races do not know each other." Judgments are passed often not through direct contacts but through lack of information or prejudice.

WHITE WORLD OF PUBLIC OPINION

There are two worlds of public opinion; the one of the white world concerning the Negro and his treatment; the other of the Negro world concerning himself, concerning the white people and concerning race relationship.

The white race still believes in the superiority of their race and the inferiority of the Negro race, that the capacity of the Negro is decidedly limited. Patriotic service and athletic prowess have dispelled somewhat the belief in physical inferiority but the belief in mental and moral capacity remains unchanged (Read On Question of Mental Capacity of Negro in Appendix Text Book the Trend of the Races). The white world is of the almost undivided opinion that the Negro is predominately criminal. This judgment is based largely upon "local color" and exceptional cases are made the criterion for the race. But it is said to our credit that the American people desire facts and having once acquired these are ready to respond, as is proven by the increasing cooperation of leaders of both races to seek the best way of adjustment for the general welfare.

THREE SCHOOLS OF NEGRO WORLD OF PUBLIC OPINION.

There are three schools of opinion among Negroes with reference to their achievements and race relationships. Dr. Haynes designates them as "the left wing," "the center" and the "right wing." The "left wing" has two divisions. The one is of a socialistic tendency and is encouraged by white socialists. Their magazine, "The Messenger," bases its propaganda upon the evils of lynching, mob violence and disfranchisement, making their appeal rather to sentiment and sympathy than to reason and judgment. The second division. known as the Garvey Movement claims a membership of two or three millions enrolled in several countries the United States, Africa, Canada, West Indies, Central America, South America etc. This movement emphasizes two ideas "Africa for Africans" and the. securing of fair treatment and recognition for the black race every where Its goal is to organize all Africans every where into a "provisional African empire" to force recognition from the white world. Linked with this several business enterprises have been undertaken which have not proven successful thus far, as indicated in the headlines of an article in the New York World, of about one year ago:" $1,000,000 Fraud is laid to Garvey, the 'Negro Moses'—Federal Indictment Charges He and Three Others Duped Investors in Black Star Line—Two Hugh Steamships Mythical—Mass Meeting Pledged Support to 'Sir President of Africa' After His Recent Arrest" "His Majesty," Marcus Garvey, a native of the West Indies, President—General of the United Negro Improvement Association and 'provisional President of the Republic of Africa' presided over the Third International Convention of Negro Peoples, held in New York last summer. The Convention parade was very elaborate and gorgeous with its brilliant colors. its soldier troops and Black Cross nurses who carried banners, on one of which was inscribed, "We are organized to create a system of relief for any great calamity which might overtake the Negro Peoples of the World." Thousands of Negros not in sympathy with Garvey's "Resurrect Africa," watched the parade and "Friends of Negro Freedom" announced counter meetings "to drive out of the country the influence of Marcus Garvey and his worthless schemes through which the Negroes are losing their hard earned dollars."

This "Auntie of Slavery days" says, "Tell the white people of the Church, that our best hope is in the Mission School."

In response to the question "What do you desire?" Garvey answers, "We shall have in this twentieth century nothing less than freedom. If it must be won by sacrifice then we are prepared for sacrifice of any kind; if we must give money, we shall give it; if we must give our physical power, we will give it; if we must give our blood, we shall give it, for by the blood of the fathers the children are freed." Dr. W. E. B. Du Bois says of Garvey, "He is a sincere man with a tremendous vision, great dynamic force, stubborn determination and unselfish desire to serve. He is an extraordinary leader of men. He is able to stir them with singular eloquence, and the general run of his thought is of high plane.'' But again he says, ''If he gives up secrecy and suspicion and substitutes open and frank reports as to his income and expenses and, above all, if he is willing to be a coworker and not a Czar, he may yet in time succeed in at least starting some of his schemes toward accomplishment.'' The Garvey movement, emphasizing racial determination a free and unified Africa for Africans, appeals to ''deep-buried hopes and instincts'' and is significant as an expression of the rising race conciousness of the Negro.

''THE CENTER.''

The ''center'' school of Negro opinion is one with which we are more familiar. This is a highly intelligent, thinking group who are opposed to segregation of any kind and to conditions that tend to place the Negro apart from the trend of individual opportunity. Its largest supporter is the National Association for the Advancement of Colored People with a membership of 80,000 while its best known exponent is probably Dr. Du Bois. ''Can we not, black and white, rich and poor, look forward to a world of Service without Servants? A miracle! you say? True. And only can be performed by the Immortal Child.'' (Darkwater)

''THE RIGHT WING.''

The ''right wing'' believes in justice, rights and opportunities for the Negro. Booker T. Washington, the leader of this group, emphasized duties and responsibilities rather than rights. He said, ''The trouble with the Negro is that he is all the time trying to get recognition, whereas what he should do is to get something to recognize.''

Washington was an optomist and opportuntist; he dealt with the world as he found it, not as he would like to have it; he had ''faith in humanity and in the just purposes of the Creator of humanity.''

DuBois has ''the temperament of a scholar and idealist, critical, sensitive, unhumorous, impatient, often covering its deep feeling with sarcasm and criticism. DuBois is not a leader of men as Washington; he is rather a promulgator of ideas. Where Washington cultivated friendly relationships with white people among whom the lot of the Negro was cast, DuBois, sensitive to rebuffs, draws more and more away from them.''

Both the ''center'' and ''left wing'' are working to the same end but by radically different methods and program, the one the optimist, doing its work in the world as it is found; the other, the idealist, seeing the world as it should be, cries out to have it changed instantly; the ideal of both equality, justice, opportunity.

The very existence of these different groups shows that ''America faces a new race that has awakened.''

Whether we like it or not the whole nation is bound by unbreakable ties to its Negroes, its Asiatics, its citizens. We cannot elevate ourselves by keeping them down. As Washington said when he had the boy in the ditch, ''I let him up, otherwise I should have remained with him.'' ''The white man and his civilization, not alone the Negro, will rise or fall by that test. So will the civilization of the whole world rise or fall in accordance with the treatment bestowed by the higher races upon the lower races.''

A CHALLENGE TO THE CHURCH.

The WORLD is facing the problem of race relationships today. Peoples are struggling in Europe, Asia, Africa and the Americas for a solution of this universal problem. Within our bounds is being worked out one of the greatest experiments of the ages, that of human relationships, where men from every clime under heaven are living side by side in daily contact. We are working out consciously and unconsciously a plan by which these races, all differing, may live together not only in peace but in such cooperation that a better and higher civilization may be the outcome. At the extremes are the black and white races upon whom rests the responsibility to show the world that they, differing so radically in color and heritage, may help each other and be "even indespensible to each other's growth and prosperity."

Which method shall be the choice? "Shall mutual misunderstanding, suspicions and friction continue, growing more and more acute? Or shall mutual understanding, tolerance and good will replace them? Shall common-sense or brutal force prevail?"

The races in America have the best chance in the world to cooperate and pratice "good will." The Negro and white races needs speak a tongue that is not strange to either. Besides a common language, they have a common flag and "no flag in the world has back of it such a philosophy upon which to build race cooperation." Both races have been loyal to it even to the shedding of blood. The Christian religion is the common religion of both races, both acknowledge the same God over all. Christianity is the greatest influence in the world and both races must assert anew their common faith *for the sake of all races in the world.* "A difficult task! One that shall not be accomplished tomorrow. Decades and centuries are on the side of Christian statesmanship."

"The challenge is not so much that of the redemption of the black man, as that of the redemption of the black and white, working together, through the actual practice of Christianity. There is still in the minds of belated races a doubt as to the honesty of the white man's religion. Thus the situation that confronts the white man today for his own salvation is that of practicing the kind of Christianity he preaches, and, to erase, by a new demonstration of Christianity, a doubt which is not only humiliating to the conscientious white man, but is detrimental to the honest black man. Let us together restore confidence, not in the white man's Christianity or the black man's Christianity, but in the power of the religion of Jesus Christ of Nazareth, which includes a practice of the doctrine of brotherly love to embrace all men." (Missionary Review.")

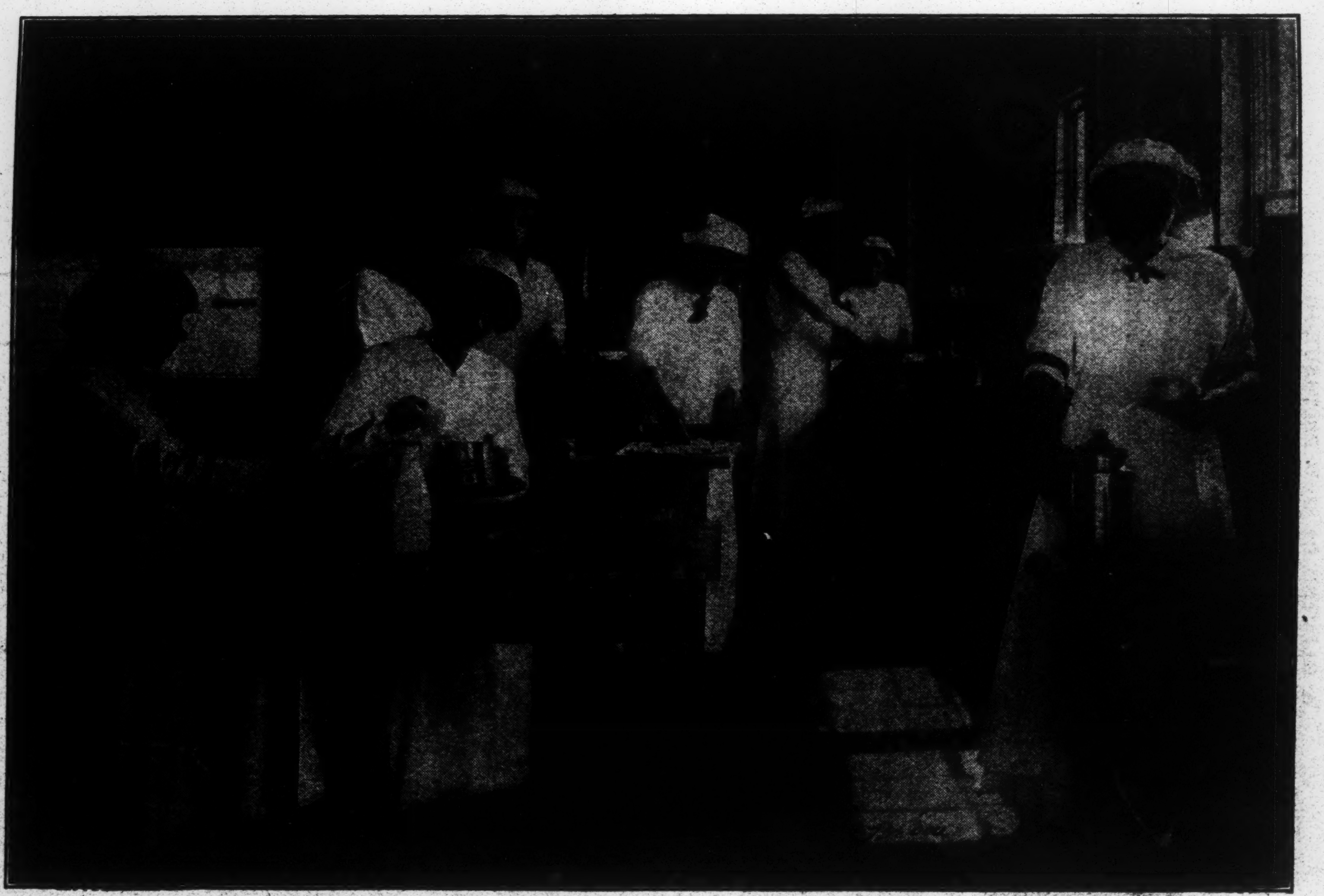
Let us read carefully and thoughtfully the theme of our text book which gives the author's solution of the race problem.

"The relations of the two races finally rest, not upon wealth or poverty, not upon things or lack of them, but upon mental, social, and spiritual attitudes and habits of conduct of life that grow out of the feeling experiences of the two races as they have contact in agriculture, industry, education, government, religion and the like. The great hope of the future is that the ideals of Jesus may determine the conditions of these experiences and the conditions of these contacts."

WHAT IS YOUR ANSWER?

"Is it nothing to you, all ye that pass by?"

1. What is the race problem?
2. How old is it?
3. What is the underlying cause?
4. How far reaching is it? Why?
5. Why is America especially called upon for the solution?
6. What is favorable to its solution here?
7. What is unfavorable to its solution here?
8. Who is the author?
9. Why especially fitted for writing the text?
10. Why does he ask for study with an "open mind?"
11. Are you prejudiced? Why?
12. Would the solution of the problem here effect the world problem? Why?
13 How has the Church helped to change the life and thought of both races since the war?
14. Name some "pioneers."
15. Tell of the beginning of "state supervision" and "traveling teachers" in the South.
16. Who was Miss Joanna Moore?
17. Tell of the beginning of Fiske University.
18. Name two methods of race adjustment.
19. With what success was "force" tried?
20. Is it still being used?
21. How far does the "attitude" of the individual effect the community?
22. Is public sentiment necessary to attain and execute a public measure?
23. How can public sentiment be educated?
24. From what historical elements and present day conditions does America have to make her choice of methods for solution of the problem?
25. Give illustrations from the text and from personal experience showing increasing cleavage between the races.
26. What is the opinion of the white world concerning the Negro?
27. Is it based upon fact, or tradition, or prejudice?
28. How is a fair judgment to be reached?
29. What does the Negro world think of himself and of the white race?
30. What three schools of public opinion of the Negro world?
31. Which "school" would you advocate? Why?
32. The "left wing" is having difficulty? Why?
33. Compare Garvey, Du Bois and Washington.
34 Will the Negro be permitted to "stand on his own feet" and take his place as a citizen?
35. Will this be attained through law or public sentiment?
36. Can America afford to make the Negro "keep his place?"
37. What is the Church doing and what can it do toward the solution of this, the greatest problem that faces humanity?



INDUSTRIAL MISSIONS AMONG FREEDMEN.
A Class in Domestic Science, Hampton Institute, Hampton, Virginia.

TALES MY FATHER TOLD.

I. "Lizette—The Beautiful."
II. "Little Dell—The White Slave."
III. "Jane."

A GLIMPSE OF OLD PITTSBURGH.

By Hallie Q. Brown, Wilberforce, Ohio.

Foreword.

MY FATHER.

Very recently the Monongahela House of Pittsburgh, Pennsylvania, was torn down to make room, in the onward march of Time, for more modern and commodious structures. This hostelry stood the storm and stress for nearly a century, a silent witness to many thrilling incidents of historic interests as the old city of antebellum days developed into the Pittsburgh of today of greater enterprize and wider activities.

As I read the account of the passing of the old building a troop of memories took possession of my mind. For years my father followed the river for a livlihood. My earliest and most vivid recollection is of our Canadian farm home. When the broad meadows and streams were shrouded in snow, the bitter cold weather was heralded with joy, because we knew the great Mississippi river was sure to be frozen and father would soon be coming home. Then came the time when the jingling of bells announced his coming—the shaking of snow from his great fur coat and fur cap—the stamping of feet and the glad welcome. Our childish glee broke forth afresh at the gifts and trinkets brought from the states, even from the warm waters of the far Southland. The long winter evenings were spent in the living-room where a great log fire roared up the chimney and radiated warmth and cheer to the farthest corner of the room. A large lamp glowed on the centertable with its bright chintz cover.

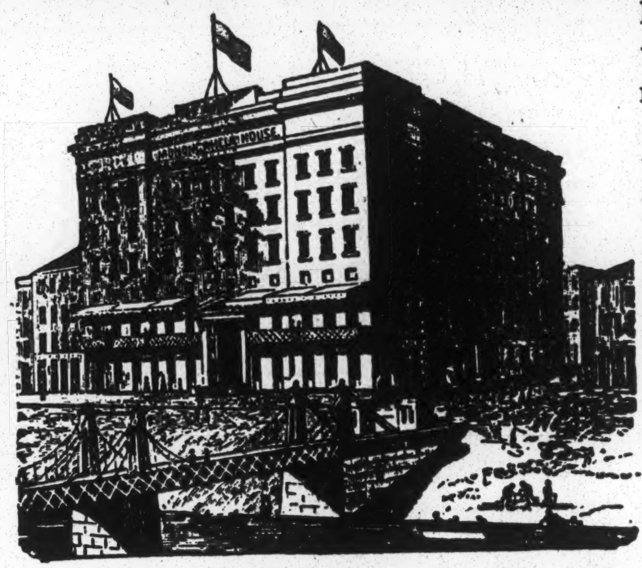
In fancy I see our dear Mother seated in her rocking chair, making the knitting needles fly, her sweet serene face wreathed in smiles. Once more I hear her soft sweet voice in loving kindness or gentle admonition. On the other side of the table sat father in his arm-chair. As we ate the rosy-cheeked apples or cracked the nuts brought from the big baskets on the hearth, father told us stories from his wonderful store of information and experience. Many of these stories, like our loved ones themselves, have vanished and gone. Some few remain and have become household property.

The tearing away of the Monongahela House recalled the stories and is the only excuse I have for reviving "The Tales My Father Told."

"LIZETTE—THE BEAUTIFUL."

A true story of Slavery.

ONE BLUSTERY March evening in 18—a carriage rolled up and halted at the front entrance of the Old Monongahela House in Pittsburgh, Pennsylvania. I was acting as night porter. The entire force of employees was composed of Colored men and women of intelligence and considerable native ability. They deserved better places in life, but this was before the Civil War, in the dark days of slavery when persons of color were mainly employed as menials. The city of Pittsburgh boasted of stalwart characters in those days. Lewis Woodson, Augustus Green and William Wells powerful pulpit orators; John Peck, the first Negro to own and control a fine Hair Goods Establishment; Joseph Miller, leader of the famous choir of Old Wylie Street Church; George B. Vashon, Samuel Neak, and Martin H. Freeman, noted professors of Avery College, and other city schools. Martin R. Delany, distinguished physician and scholar; George Knox, Jesse Wells, William Austin, Barney Mohoney, Matthew and Charles Jones and a host of others I could mention. Ah! these were giants in their day! Given a fair chance in the race of life they would have measured arms with the greatest of earth's noblemen. They served their day and generation; noblemen they were in point of splendid service. But to return to my story—The big Hotel was managed by Mr. and Mrs. Crossan, the proprietor and his wife. They were strong abolitionists and reposed the utmost confidence in their employees who assisted in providing for the comforts of an exacting public.



THE OLD MONONGAHELA HOUSE—1860
PITTSBURGH, PA.

Courtesy of Proprietors.

As I said at the beginning a carriage halted at the main entrance. Two travellers, a man and a woman, alighted and walked rapidly to the door, which I opened to admit them, then hastily closed it against the swirling snow and the bitting blast which swept the street.

The arrivals were without baggage except a small leather bag, carried by the man. I directed him to the desk. As he removed his gloves and unbuttoned his overcoat, diamonds flashed from his fingers and bosom. He was below medium height, slender and dark straight hair fell over his collar. A heavy drooping mustache could not hide the sneering curl of his lip. A wide brimmed black hat shaded small ferret-like eyes which were deep-set and restless. His appearance and manner proclaimed him a southern planter before he uttered a word. He spoke in an undertone to the clerk who turned to me and said, "Show the gentleman to room 18 second floor," "Take the girl to room 40 third floor back." "The gentleman will give you further orders." At the word *girl* I looked keenly at the woman who, until now, stood in the shadow of a pillar. The bright-light fell upon her fair face. Never shall I forget that lovely young girl! Her tall slender form was enveloped in a long cloak of some dark stuff. The hood which had partly concealed her face was thrown back revealing her wondrous beauty. Her finely chiseled features and clear olive complexion were enchanced by large dark eyes which glowed, but held within their depths both fear and sorrow. Glossy black hair waved from a smooth broad brow and was hidden beneath her cloak which she drew closely about her.

At a glance I comprehended the situation. This girl was a slave: The man her master: That moment I was fired with determination to rescue her from his clutches, no matter what the cost might be. The man snapped his fingers in her direction, signifying she was to follow him. For an instant she recoiled, her face paled, then flushed. With down-cast eyes she walked gracefully to the corridor followed by admiring glances from loungers in the lobby. At No. 18 the man bade me halt while he entered the room and deposited his bag; then followed the girl and myself to No. 40, third floor back. I unlocked and opened the door and turned on the light, the man following closely behind. He carefully scrutinized the room; tested the walls; opened and examined the closets; raised the window sash, looked out and down as if measuring the distance to the pavement below; shut and locked the windows. Apparenty satisfied with his findings he turned on his heel walked out of the room without so much as a glance at the girl. He shut and locked the door, and pocketed the key. Although I towered head and shoulders above him and felt myself infinitely his superior as a man, he said, "Boy, are you on watch all night?" Replying in the affirmative he continued, "Bring this girl some bread and butter and tea." "How soon will dinner be served?" "In half an hour, Sir." "Bring the girl's supper at once." he said, consulting his watch. "Yes Sir," I replied, hastening away. In less than twenty minutes every sympathizer in that Old Monongahela House knew there was a slave girl locked in No. 40 third floor back and indignation ran high. On my return with the tea, I found the planter impatiently pacing the hall. He unlocked the door and we entered. I placed the tray upon a small table which stood in the center of the room. The girl had thrown off her wrap and was seated on a stool at the foot of the bed. Her hands tensely locked, lay in her lap. Her wavy black hair was unconfined and literally swept the floor, falling like a cloud about her girlish form. She raised a tear, stained face in mute appeal. I dared not look at her again, for fear I should say an imprudent word or commit a rash act, so I stepped into the hall where I could observe all without being seen. The girl arose, stood erect with the palms of her shapely hands pressed to her temples. The sight of that stricken girl exasperated the master beyond expression. He advanced toward her with menacing finger, stamped his foot and cried angrily, but with suppressed wrath —"Lizette, stop this nonsense," "Eat your supper, then lie down until you are called." "Come now, stop that snuffling." Mind what I say and be quick about it too." From the hall I heard the angry words and saw the look of utter despair on Lizette's face but not a murmur escaped her trembling lips. Again the master locked the door and kept the key. Almost immediately the light in the girl's room went out.

With a muttered imprecation, he commanded me to call the girl at 11 p. m., to order a cab to take them to meet the midnight express South, then strode haughtily downstairs and into the dining room.

Shortly afterward a half dozen determined men held a brief but decisive consultation. Mrs. Crossan and the chamber-maid on the third floor, were taken into our confidence. Watches were stationed in the several halls and on stairways; a special one was placed to observe the movements, of the planter. The headwaiter was instructed to delay serving the courses at dinner. With all speed messages were dispatched to friends in the city. The word soon came that a closed carriage would be at the door at 9 p. m. The planter had met some boon companions and everything favored our daring scheme. I was given the task of getting the girl out of the room. How was it to be done? The clerk, whom we did not trust, held the pass key, the planter had the other one safe in his pocket. Keys were brought from every part of the house, but the lock No. 40 would not yield. All plans and suggestions failed. Time was flying! We were getting desperate! Finally I called in a low tone through the key hole. "Lizette," "Lizette," "We are your friends," "Come nearer." "Are you a slave?" Yes," came the faint answer. "Do you wish to be free?" "Yes, God knows I do." "Will you trust us and do as we tell you?" "Yes, I will," came the prompt response. How were we to get her out! Like a flash the idea came to me. There was but one way, draw her through the transom over the door! "Quick," I cried, bring a strong rope and ladder!" Then the thought, would she consent? Had she courage for such an ordeal? It was a trying moment! We worked nervously almost breathlessly. The rope and the ladder were secured. We made a noose, threw it through the transom. The girl put it around her waist as we directed. With great daring and heroism she suffered herself to be drawn through the transom into the hall. We could have shouted for joy, but the battle was yet to be won.

Lizette was hurried into the chambermaid's room and dressed in male attire. Her shapely head was quickly shorn of its beautiful tresses; green goggles concealed her bright eyes; a wide brimmed hat shaded her face. I threw a gentleman's cape about her shoulders. Leaning on my arm, as an invalid we passed within a few feet of the master, puffing his after dinner pipe in great contentment; passed the loungers in the lobby, the clerk at his desk—out into the street and the wintry gale. The poor girl trembled so violently I feared she would fall. I actually carried her from the door to the carriage. A Quaker lady gathered Lizette in her arms as I quickly closed the door. The whip was given to the horses and the vehicle was soon lost in the blinding snow storm. I returned to the lobby just as the clock chimed the hour of *nine*. Our work was accomplished! As we passed, confederates in a holy cause, we silently grasped each other's hands and tears welled to our eyes.

At the home of the Quakeress Lizette told her simple story. She had gone from Virginia to Baltimore, Md., as maid to her mistress. Longing for freedom she ran away, but was apprehended. At her third attempt to escape her master, who was her half brother, decided to sell her to a Georgia Soul Driver, who was to claim her the next day. With the master she was on her way to the place where she was to be turned over to her purchaser when they had halted at Pittsburgh and her rescue had occurred. Kind friends dressed her in a dark travelling suit; gave her a well filled purse and by 10 p. m., she was on the North bound train speeding to Canada and Freedom.

Not waiting for "Watch" to call the girl, ten minutes to 11 o'clock the master went to No. 40 rapping loudly and saying it was time to be up. Getting no response he unlocked the door and turned on the light, only to find the room empty. *The bird had flown!* He screamed in rage and called "Lizette," "Lizette," "Where are you, Lizette?" The cry was so loud and insistent that doors were hastily thrown open, while guests and servants alike ran into the corridors, thinking the cry an alarm of fire. It was with great difficulty that he was quieted and only on the promise that a thorough search should be made in the morning. As no one had seen her escape, he was led to believe that she must be in the house.

The planter refused to retire, but sat, the remainder of the night, in the office near the main entrance to watch and stationed watches at all other exits. By daylight the house was in an uproar. The planter ran here and there calling excitedly and incriminating *every body.* Detectives searched the premises but without avail. The house watchmen were arraigned. The planter demanded their arrest. They were about to be taken into custody. At that moment all the employees in the house stepped forward and asked for their wages, signifying their intention to quit the service.

With uplifted hands, Mrs. Crossan exclaimed, "For my sake Brown don't leave." "The guests are at the table and there is no one to serve breakfast." "We are men, madame, and must be treated as such," I replied. Mr. Crossan turned to us and said, "You may resume your work without threat or fear." Then addressing the planter he added with emphasis—"Sir, I have a set of men whom I can trust." "If you lay your pocket book down you will get it again, *but I will not vouch for your nigger."* . The planter left immediately swearing eternal vengeance against the Old Monongahela House, and everybody in it; all Pittsburgh and the North generally—*but beautiful Lizette he never saw again.*

Note—"Little Dell"—The White Slave the second number of the series "Tales my father told" in the next issue—Editor.

SLOW THROUGH THE DARK.

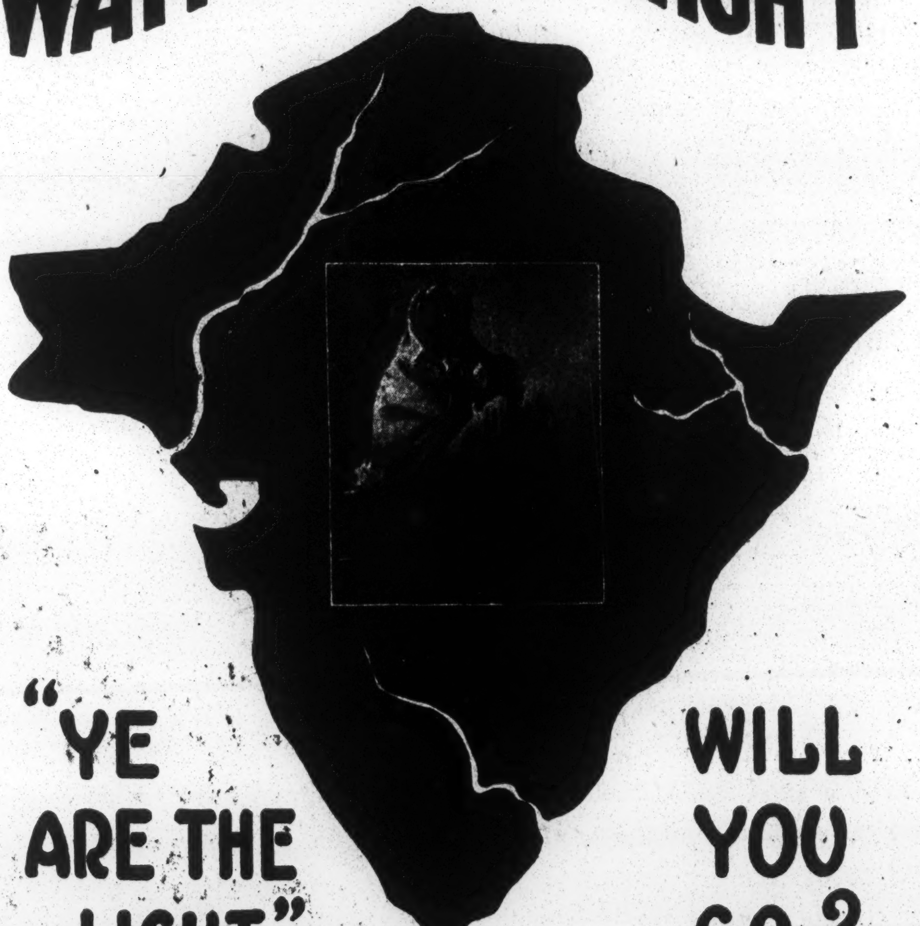
Slow moves the pageant of a climbing race;
Their footstep drag far, far below the height,
And unprevailing by their utmost might,
Seem faltering downward from each hard-won place.

No strange swift-sprung exceptions we; we trace
A devious way through dim, uncertain light—
Our hope through the long vistaed years, a sight
Of that our Captain's soul sees face to face.

Who, faithless, faltering that the road is steep,
Now raiseth up his drear insistent cry?
Who stoopeth here to spend a while in sleep
Or curseth that the storm obscures the sky?
Heed not the darkness round you dull and deep;
The clouds grow thickest when the summit's nigh.

Paul Laurence Dunbar.

INDIA'S WOMEN WAIT FOR THE LIGHT?



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BUILDING WITH INDIA.

By D. Johnson Fleming.

(Foreign Mission Study Text Book.)

CHAPTER ONE. INDIA'S HERITAGE.

By Mrs. J. P. White, Cedarville, Ohio.

THE INDIA OF YESTERDAY.

SO FAMILIAR have we become with the name "India" that we assume we know nearly all there is to know about that far away land. We cannot remember the time when we did not hear people talking of India. We studied about it when we went to school. In our Church literature we looked at pictures beautiful and pictures pathetic; we read stories of the strange customs of the land, or chatty little letters from the missionaries, and when we grew to womanhood we began to take up Mission study. Time after time we have had our minds turned toward this mysterious country.

People generally know more of India than of any other Oriental land. It has been brought before the reading public because of Great Britian's relationship and because of the multiplied missionary agencies operating there.

The variety and charm of the land "the lure of India's tree-lined roads, green fields and everlasting hills" have captivated travelers and residents alike and from among these there have never been lacking exponents to interpret India to the world.

In the study before us we approach India in a new way—as co-workers in the great task of establishing the Kingdom of God. The author of the book Dr. D. J. Fleming is a lover of India and he pleads for a fair consideration of all things in India's life that are lofty and beautiful. He feels that we of the West have looked too long on the dark side and have failed to appreciate the fact that there is a better side. This may be true but the cries of the sorrowing widows and suffering child wives have shut out the sounds of the exquisite wierd strains of music; the smoke of the suttee of thousands of wives has blinded our eyes to the beauties of the wonderful tomb erected to the honor of one wife; the obscenity of the temples and the temple service and the lustfulness of so-called holy men has dulled our perception of fine lines of verse in holy books.

In face of the gross evil we have perhaps unintentionally failed to even look for any good thing.

A CANAL NEAR SRINAGAR. A FULL PICTURE OF KASHMIR HOUSES.

That India is a land of natural charm and beauty all who have seen it agree. Who has not heard of her "coral strands," her towering Himalayas or her Vale of Kashmir?

Here and there are monuments bearing

testimony to the great skill of men who lived and labored hundreds of years ago. Old temples and tombs and mosques of wonderful architecture astonish builders today.

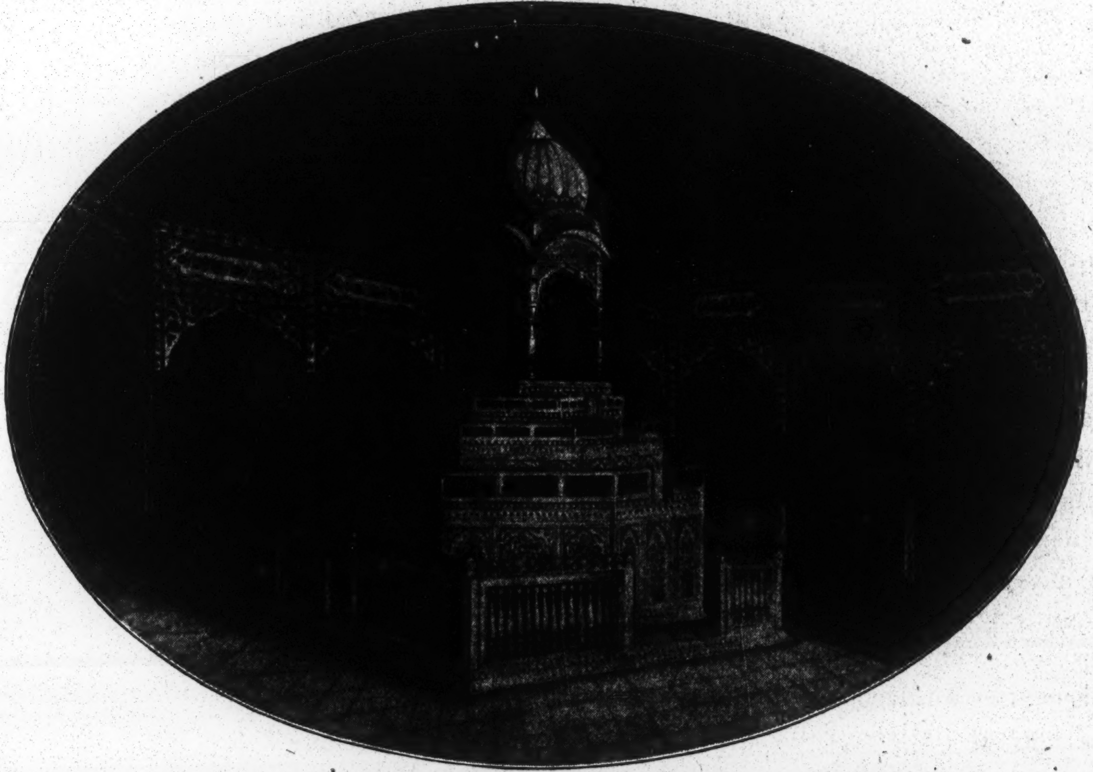
The history of India goes back hundreds, even thousands of years. The brown people of South India are direct descendants of the Dravidians who at the time the Pyramids were being built in the Valley of the Nile were developing a civilization of their own in the Valley of the Ganges.

About the time of the early history of the Jewish people, the migration of Abraham, to the exodus, other people were moving eastward. Across the mountains through the Khyber Pass on to the plains of India came this Aryan host. With a superior civilization and dominating spirit these invaders were soon the rulers of the land.

Of these people one writer says: "The name 'Aryan' means 'noble' The word 'Sanskrit' descriptive of the stately language of the Indo-Aryans signifies 'polished.' They were highly intellectual people subtle and profound, poetic and religious in their instincts, skilled in logic, and even in those shadowy ages, already achieving some skill in astronomical and other science. In person they were handsome, tall, fair, fine-featured, full bearded. Valiant in war, full of energy and force, these primitive invaders of India are shown by the Vedas to have had high conceptions of family and domestic life; marriage was sacred among them and women held a high position."

The native dwellers of the land, dark of skin and of a lower type were designated as "enemies" or "slaves." There were lines of separation at once and the time of the Aryan conquest marks the beginning of caste system which has so divided and cursed India.

Centuries after this first conquest



A HINDU TEMPLE SHOWING EXQUISITE CARVING.

successive waves of Mohammedan invaders poured in from the north." The last invader came by way of the sea and holds back with strong guards other peoples who look with envious eyes on the fertile plains of India.

In the unrest of today, due to the rising tide of nationalism many were referring to "India's pre-British golden age." Those who talk of such a time forget that Great Britian found India divided into kingdoms, people with races that hated each other, and torn with wars and invasions. Some one has likened the work of Great Britian in India to the stringing of beads—Bengal, Nepal Bhutan Baluchistan Madras Bombay Punjab Rajputana—on a great strong string. As long as the string is unbroken India is one great beautiful necklace, but let it snap she will become separate beads again.

We think of India as illiterate, and thinking of her so we overlook certain knowledge and intelligence among even the most lowly. Among such people memory is developed to a very high degree as any housewife will testify, whose cook carries an account of many articles and several dollars value in mind for several days.

By means of the story teller India's classic heroes and heroines live in the minds of the humble village folk today. Night after night people will sit is rapture as a professional story teller relates adventures and tales of bygone days.

Music pays a large part in the life of India's people. It is different from the music of the West, and not according to our taste, but it suits exactly the people of the East. Music has been the medium of instruction in the Hindu religion For hours the people will sit in rapt attention while songs are being rendered. Missionaries have taken advantage of this love of song and have put into verse and are singing the "sweetest story ever told" into the hearts of India's people.

India has a great literature of her own. Through all the years of her history there have been learned men—men of great mental power who have been able to interpret the old classics to the common people. The writings of India go back to 1500 B. C. In addition to the classics there is much vernacular poetry which has sunk into the hearts of the people and become a part of their very life. Most of this literature is unclean and impure and all of it is bound up with the religious beliefs of India. Occasionally there is some lofty thought expressed in chaste language. These poems have been loved and memorized and passed on from generation to generation.

INDIA'S RELIGIOUS SPIRIT.

Of all peoples on earth none are more devoutly religious than these dwellers of India. This spirit manifests itself in various ways. The Hindu loves to think about his religion. For hours, he will sit in contemplation or meditation. What has become a lost art with us has been exalted to a fine art in India. The American with his passion for doing things feels that time is wasted in long periods of thought. Perhaps in the years to come, when we understand India better we shall come to recognize as we do not now the value of meditation in our religious life.

No people of the world have such a spirit of renunciation as do the Hindus. Spiritual values are higher than temporal in their eyes and he who would win India must recognize this attitude. According to the teaching of their religious system, every Brahman at the age of fifty should leave work and family and spend the rest of his life in meditation. This is considered the highest expression of religious life and therefore appeals to many as a high and holy calling. Bereft of everything except the few simple garments and the begging bowl many men start out to lead a life of self-renunciation. Extreme suffering is often endured. Lying on spikes sitting between fires on a hot day, torturing of the flesh are some of the extremes to which these men go. However deep their devotion people of the West do not set any value on such actions unless there be some benefit or help either to the man himself or some one else.

The universal opinion of foreigners is that the majority of those who pose as holy men are but lazy beggars who find the *sadhus* profession an easier way of making a living than some form of labor. However we would not wish to do injustice to the motives of those, who in their blindness and ignorance are seeking by the means to live a holy life. Doubtless there are many who believe they are in the path of duty.

Not many who have come into the Christian faith have carried over this thought of the Hindu mind but there is one striking example, Sadhu Sunder Singh, of whom we shall study later, whose life is one of utter self renunciation. Perhaps in other and more practical ways this spirit may be imparted to the followers of the Meek and Lowly One Who when on earth had no where to lay His head.

India seems hungry for something. There is in her religious life a reaching out for some spiritual attainment. In the orthodox Hindu home there is daily worship of the favorite deity. While the offerings of Hindus are generally propitiations of gods, to avert evil yet the penances and fasting and pilgrimages signify unsatisfied desire. What a great field for the sowing of Gospel seed. In many hearts it has already fallen and borne beautiful fruitage. What a great truth we have to proclaim that Christ the Desire of all nations can satisfy the longing heart of India.

A VILLAGE WOMAN.

India has been called the "Mother of Religions." No other land has given rise to as many of the great world reigions as India. Hinduism, Jainism and Buddhism the three main religions which developed in India count among other followers one fifth of the human race.

Through the writings of religious readers we get an occasional glimpse of something beautiful and worthy. Two little poems by Tuka Ram reveal a deep devotional spirit. These lines from "Psalms of Marathi Saints" are not unlike some passages to be found in our own Scriptures.

THE ONLY REFUGE.

I am a mass of sin;
Thou art all purity;
Yet thou must take me as I am
And bear my load for me.

Me Death has all consumed;
In thee all power abides.
All else for saking at thy feet
Thy servant Tuka hides.

HE KNOWS OUR NEED.

Unwearied he bears up the universe;
How light a burden I!
Does not his care the frog within the
stone
With food supply?
The bird, the creeping thing lays up no
store;
This great One knows their need.
And if I Tuka cast on him my load,
Will not his mercy heed?

Just such little bits of lofty thought among the rubbish of Hindu writings proves that through all the years have been some seekers after truth.

HOW SHALL WE HELP BUILD?

Among these people the missionary has been going for more than a century. The age long customs are beginning to break. A new nationalism has been developing and India today presents a new problem. Many of the leaders restless under foreign dominion are picturing the glories of the India of the past. They are trying to arouse a national pride to exalt their own literature and art and crafts.

India is astir with new life. She is realizing her importance among the nations of the world. At the time of the World War "she sent out one hundred thousand more soldiers than Australia, New Zealand and Canada combined and that the tracks, rolling-stock engines coal and staff for the strategic railways in Mesopotamia came from her supply" India stands first in the production of rice, sugarcane, jute, shellac and comes second in cotton and tobacco.

India is having a part in world affairs She was represented by a Maharajah at the League of Nations and at the time of the Limitation of Armaments Conference a man from India, representing the British Government, in the name of India, placed a wreath on the bier of America's Unknown Warrior.

The educated people are beginning to feel that India should be better understood and respected. They are sensitive to the criticism of the West. They want to stand and be counted among the best of earth. What should be the attitude of Christians toward the India of today? Should we emphasize the sins and ignorance and superstition of the people, the falsehood of their religions, or should we be silent on these points and emphasize the virtue and truth to be found? As Westerners and foreigners and Christians we need to get a "proportioned view" of India's life and religion and whatsoever things are true, and honorable and just and pure and lovely and of good report—set these down to India's account. On the other hand we should not minimize the terrible evils to be found, lest in so doing we minimize India's need of the Gospel.

We can help India by showing appreciation of her attainments and achievements. How much sympathy is needed by those who are struggling to help their nation to be better plane of living.

We can see what India does not yet see—her fundamental need. She may work out every reform known to the world; she may free her widows and raise her outcastes and educate her children but without new life through Christ she cannot reach the highest measure of success. India's religions have not the power to sustain reforms. Something deeper is needed even the life and power which Christ alone can give.

He who goes to help India build need not think he can build on reforms and social service and education. These will be but wood hay and stubble unless there is a deep foundation. To build for India and with India Jesus Christ must be the Foundation Stone. The plain teaching of sin and salvation through Christ must be the fundamental message.

Once the building is started on the right foundation how beautiful it will become. Stone by stone will be added, reform, education socials service, everything that is a by-product of Christianity.

How wonderful is the vision of the completed building. Blended with the Western thought of a holy life of service will be the Eastern thought of meditation, self-renunciattion and sacrifice. This building fitly framed together will have built into it as great cornerstones the lives of splendid men and women who have dared to step out on a great venture for Christ. More beautiful than the lace like marbles of "Taj Mahal" will be those characters which have been chiseled and cut and polished by the hand of suffering and persecution; on the floors and on the dome will be the lives of low caste and out caste which singly were like little pebbles or waste bits of marble but under the artists hand have become a beautitful and enduring mosaic. Will it not be a grand and glorious building?

A FEW STRIKING SENTENCES FROM CHAPTER ONE.

"India's whole life is the expression of an unsatisfied desire." p 11.

Differences do not necessarily imply inferiority." p 18.

"How much will this temple cost?" "We do not know if it is for our God we do not count the cost." p 20.

"The West should displace the spirit of patronage with the spirit of brotherhood." p 25.

"It is easier to point out the weaknesses of other nations than to recall virtues." p 27.

"The making of a better world is not the work of any one country. It requires that God's purpose shall be widely shared by men. It depends on the efforts of all peoples combined." p 28.

QUESTIONS.

1. What events in other civilizations are contemporay with the early life of the "brown skinned tribes" of India?
2. What relationship is there between the Englishman and the Aryan?
3. What gifts has India contributed to the Western nations?
4. "How would you answer the comment of the critic of missions that non-interference is the best policy for the Western world to pursue in regard to the religions of the Orient?"
5. What causes contribute to bringing the nations of the earth closer to each other today than ever before?
6. What responsibility do we have toward India?
7. What is the best thing we can build into the life of the new India?

SOME HISTORICAL FACTS ABOUT INDIA.

Persian Invasion under Darius 508 B. C.

Greek Invasion under Alexander the Great 327 B. C.

Asoka established Buddhism as State religion 250 B. C.

Mohammedan Invasions and Rule of Islam 1000-1765 A. D.

Dutch East India Company founded 1602.

British East India Company establishes military power. 1600-1857

Sepoy Rebellion 1857.

Queen Victoria proclaimed Empress of India 1877.

Week of Prayer originated in India, first observed Jan. 1859.

SOME OF THE NEEDS OF OUR GREAT TRANS-JHELUM TERRITORY.

AND HOW THEY MAY BE MET.

By the Rev. W. T. Anderson, D. D., Rawalpindi.

THIS territory consists of four large Government Districts, and parts of two others, for which our Mission is responsible, besides the territory that the Synod has taken over as its Home Mission Field.

As to topography, it is broken, hilly, even mountainous, but beautiful and extremely interesting. It is inhabited by a strong, virile and independent class of people, about 90% of whom are Mohammedans. Of these about 90 of the men and 98 of the women in every 100 are illiterate, both as to secular knowledge, and also as to any true knowledge as the teachings of the Four Books in which they so glibly express their faith, viz.,the Law, the Psalms, the New Testament and the Koran. One can safely say that 90 out of every 100 of them have never even seen these Four Books, much less learned what is in them; yet they declare with confidence that they have the last and complete revelation from God, and the only laws binding on mankind today. They admit they must and do believe in the Four Books as God's revelation to man, but OBEDIENCE is demanded to the last only, the Koran.

The Koran in many passages does not agree with the other three, and that, too, in very essential doctrines, for instance it denies such fundamental principles as the Trinity, the Sonship of Jesus Christ and His death and Resurrection. When there is such flat disagreement, they have no difficulty in settling the matter, they simply decide ex-parte that the Koran is right and that the other books have been tampered with and changed.

You will see that in the denial of these essential matters they become not only a *non*-Christian, but a decidely *anti*-Christian people. This makes our problem most difficult, and demands of the messenger of Christ that he be supremely tactful in approaching them. They are ignorant and bigoted. It is one of their most vaunted beliefs that it is right and commendable for them, in the defence and propogation of their Faith, to fight and even to commit murder. Hence, unless there be loving tact in approaching and dealing with them, one soon finds himself at sword's point with them and his power to win them gone.

Few of the Christians from the outcastes have we, so far, been able to utilize in the work in this territory. Long ago, when the Mohammedans invaded India, their rulers by fiat made all the outcastes of the Trans-Jhelum section Mohammedans. They have been Mohammedans ever since, and their descendants are, as a matter of fact, of the most bigoted among them. That has left this part of the country practically without the lowcastes, hence the people have no knowledge of or sympathy for that class. In the old districts of the Mission the constant contact and common interests have served to greatly lessen prejudice. Christian workers, then, being unacquainted with conditions prevailing here find it difficult, not to say impossible, to preach openly to these impatient, overbearing, proud people, who feel themselves so much their superiors.

In a large village, which we felt we must occupy, we have had one such worker for the past four years. He is a good man, with a fair education, and in this respect superior to these living there. Through personal work he succeeds in giving his message to a certain number of the people. He himself admits that he does not attempt to preach in the bazaar, and I know he simply cannot do so.

There are some from among their own number who have found the Way. One would naturally think that they, being thoroughly acquainted with conditions, and having a zeal for their own people, would be in their turn their messengers, but even these find it a most difficult task, especially in their own class and neighborhood.

Recently I took with me a fine young fellow, a convert from among the Pathans, to help me to preach in one of these frontier towns. To my preaching there was no opposition. When he began to speak, however, at once conditions changed. The bazaar filled with excited men. Soon we felt it would be well to leave, but in doing so my friend was laid hold of, thrown into the ditch, his turban was thrown off, he was beaten and had to be rescued by the police, who then gave us safe escort to our bungalow. We were able to arrange for his getting away secretly to the train, there was a big crowd waiting to waylay him if possible. Can you wonder that after such an experience this young fellow feels that it is impossible for him to become an evangelist to his own people? He is now a Bible teacher in the High School.

Therefore for direct evangelistic work we are largely confined to missionaries, to non-Mohammedan converts, to those of the Mohammedans who have stood the test of years and are fully established in their new faith, or to the few Christians from our old districts who have proved themselves adaptable. We find these sources of supply far short of the need. Therefore not one of these large districts (Jhelum, Rawalpindi and Campbellpore, and now Taxila) is at all adequately manned so as to be able to evangelize it in the present, or even I should say in three successive generations. Surely the conditions stress the command to pray the Lord of the harvest that He thrust forth laborers into His harvest, those whom He Himself has equipped to call out His elect among those whom He has redeemed though they know it not. The call is to the whole Church. The time is opportune.

The above mentioned restrictions on our sources of supply for direct evangelistic work, make it not only desirable but necessary that we try to utilize the material from our older fields in more or less indirect methods of evangelism methods that have been long approved as worthy and largely successful, but which have not yet been employed to any great extent in this territory, viz., schools and industrial work. These would enable us to use any suitable help available from our older Mission districts. These activities would be carried out on our own premises, and so could not be hindered even by the most unsympathetic people. Such work, too, would be permanent, allowing the lives and teaching of those in charge to have a reasonable opportunity of bearing fruit.

Sangoi, a large village in the Jhelum District, may be considered a fair sample of what a school alone as an evangelistic agency can do for the people of the community in which it is located. This school has been established for many years. The missionaries itinerating in that town find a world of difference in the reception given to them and to their message as compared with that of the other villages of that district. They strongly advocate the establishing of schools in many other centers.

Industrial plants would not only be useful as an evangelistic agency, but would go far towards solving one of our most perplexing problems, viz., what we should do with enquirers who are under instruction for baptism; for when it becomes known that they are intending to become Christians they are compelled to leave their own homes. This would also avail for new converts, thrown out as they are from their old environment and left stranded without any means of support.

I have for years, felt that, for this section, nothing would help us more in dealing with enquirers and new converts than to have a farm, where truck raising and scientific farming could be taught. This territory is largely agricultural, and we have in the Punjab, a number of Christians available as instructors who have themselves been trained either in Mission or Government Agricultural Colleges.

Thus, by using these available teachers and trained agriculturalists in our non-Christian schools and industrial plants, we should establish a tie of mutal interest and sympathy with our old districts, and this would certainly be rich in its by-products. A new interest in non-Christian work would also be established in our old settled centers by these workers continuing to maintain their connection with their od Church and community, and might be compared to the interest created by the missionary through his connection with and visits to the Home Church. To give to the Church of the Punjab, accustomed as it has been to receiving rather than giving out, an interest outside of itself is most desirable and, for its future development, most necessary.

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

It is always a pleasure for me to recall my experiences at the two Conferences in our Church which I was priviliged to attend. The first one was in Tarkio in 1911, and the other one was in New Wilmington in 1920. I am sure our supporters at home will be glad to hear something about our twenty-third Prayer Conference for the Egyptian Church. It met this year in Minia, and there was a good attendance of ministers and evangelists and missionaries. I do not know the whole number as we have not adopted a system of registration. We have two Churches with pastors in Minia, (and a mission Church) so the meetings were divided between them, so as to give each one due honor in the eyes of the people . The chairman was one of our young pastors, who made a fine appearance and who did his part well What I noticed with sadness was the few we have now of our missionary circle who came out in early days. On the other hand I rejoiced to see so many Egyptian ministers, all of whom have been educated "in my time" in Cairo. And two ministers' sons in the ministry out of the three were there.. Two of these three are settled pastors, and the third is assistant pastor with Rev. Neal McClanahan, in Assiut College. There was a good choir of singers. Their leader being Rev. Ghabreal, pastor of the Esbekieh Church, who had such a large part in the versifying of our present version of the Psalms, and in the selection of the tunes.

There was no opportunity given, as was done formerly, for remarkes, besides the prepared addresses, and all the time was spent in prayer or in praise. What pleased me very much was the way in which different people called for selections which were very suitable to the different subjects. And the prayers were brief and heart felt; sometimes full of penitence, especially the last morning after Mr. McGill's address on Philippians, the third of the course, in which he spoke on the love and condescension of Christ. Misses Ferrier, Paden, and I had the opportunity of making a good number of visits among our old friends or pupils. One pastor told us that his son is soon to be married to an educated girl who had refused a young man with a salary of fifty pounds per month, because she did not like his character; and she had accepted his son, "a minister, the son of a minister," who has a monthly salary of ten pounds. We had a talk with the pastor who has thirty-three preaching places in his diocese, and six assistants. He said to me, "will you not write to the Church in Chicago which has been supporting one of the workers, for some years." He fears they are interested in other places now. I remembered my visit to that Sabbath School when I was last in Chicago, and heard the superintendant speak of their interest in him. The work grows. May our prayers increase.

ANNA Y. THOMPSON.
Cairo, Sept. 1922.

"GAS ALLEY."

The narrow street, in which the Mission Ford has its Rest Room, is known in our Mission circle as "Gas Alley." The children in "Gas Alley" are many. Their special interest and their peculiar pride is the Ford. The missionary who drives the Ford is their friend.

"He does not curse" they will tell you. "Nor tell lies, never, never, never."

When he works at the machine and soils his hands and face "just like a workman," he speaks firmly to them and tells them how near they are allowed to come. Then if some careless or adventerous spirit ventures nearer, the whole crowd is upon him, with "You stupid, the minister said we were to stay here. Don't be a dunce and offend when he is so kind to us." All of this punctuated with unprintable expletives. When the Ford is driven out, it is usually followed by admiring "Oh's" and Ah's" by the children and by some of their mothers. There are places on this earth where even a Ford is an object of wonder and admiration. Among this drove of children is a little girl, eight or nine years old. Like Peter among the disciples, she is always spokesman for the crowd. Her name is Raoufa. When any event in "Gas Alley" is worthy of mention, Raoufa is the one about whom the story centers. Her baby sister took ill. Seeing the missionary at the garage, she went straight to tell him about it. The baby died. When we met her next day and stopped to say a word of comfort, she looked up brightly and said

"The minister came to our house." Baby sisters often die, but to have the missionary enter her home was an event.

One day I said to our pastor, "Can't we plan some way to teach Raoufa and these poor little barefooted children?

"If you want to work for children like that, there are thousands of them. You would never see the end of such a task." he replied.

"Then let us see the beginning of it." was our decision.

A Sabbath School for street waifs was opened. Some of our older school girls were the volunteer teachers. Raoufa soon became one of the pillars of this school. Each child received a lesson picture card from which the lesson was taught, and as they went out of the Church a piece of candy. Whether they thought more of the candy that was coming or the lesson that was being taught, would be hard to say. The candy was what kept up the attendance. Some one tried to prevent the children from coming.

"They'll probably sacrifice one of you, and then make Christians of the rest of you," was the warning.

"No, never," Raoufa replied. "The lady loves us and gives us candy." They learned the twenty-third Psalm, and when some other children started to sing one of the vulgar songs which they are all familiar, Raoufa would begin "The Lord is my shepherd," in such lusty tones that she soon had all the other children singing with her.

When we came from our vacation this summer, she fairly danced with joy when she saw us. "Oh, we have missed you," she exclaimed. To make it hearty, this sentence was punctuated fore and aft with curses. "Won't you take me in school this year? Oh. please do. I want to learn." It was what we had longed to hear her say, but dared not frighten her away by telling her so. We told her she would have to wash her face and comb her hair every day, and stop cursing, and if she were naughty she would be punished.

"Never mind," she exclaimed, "If I am not a good girl, you can beat me to death." (That is a common expression in her street, not the practice of the school.) Later her mother came asking us to take her in the school, so the arrangements are made for her to come to school when it will open next week. She is half wild with happiness at the thought that she is coming to school. She has begun to keep her face clean. Her bright smile greets us as soon as she sees anyone of us. When near enough to speak, she asks once again when school will open.

Now, dear reader, Raoufa is coming to school. Every day she will hear the Gospel message. We are only too happy for the privilege of giving it to her. All her thoughts, all her habits, have been controlled by a depth of sin and superstition that is difficult, if not impossible, for you to imagine. Our Lord came to seek and to *save* the *lost*. *He is able* for Raoufa. Who will help pray open her little darkened, sin-possessed, Moslem heart? All her friends will urge her to get everything from us that she can, but our Christ. Could we give her the whole world and not Him, she could be saved. Who will be prayer helpers on behalf of Raoufa?

Sincerely yours,
MARGARET A. BELL.

American Mission Cairo.
Sept. 7, 1922

Dear Friends:—

We are enjoying a pleasant breeze here this morning, which we appreciate very much following, as it does, some hot days. The most interesting thing here these days, is the repairing and brushing up and getting ready for a new years work. Every one taking the duty that has been laid upon him or her with a determination to make this year count for the most possible. And in His strength much is possible. A goodly number of the Mission Force have spent the summer months out of this country, some in one place and some in another, and it is realy cheering to see them returning with renewed vigor, and so well ready to take up the duties of the year before them.

To one who has been practically laid aside for a whole year the opportunities that present themselves for service, seem to be rich in privilege. Yet, His ordering must be wise, and what we know not now, we shall know hereafter.

Very sincerely
M. R. HART.

MEDICAL WORK IN EGYPT.

Over twenty-five years ago the missionaries in the Assiut Station, after living without aid for three years, except the services of a very inefficient Greek physician, sent a request to The Foreign Board selected a man, giving him instructions to look after the health of the missionaries in the Assiut Station, and saying that as soon as his income permitted the Board "would be very glad for him to support himself."

Upon the arrival on the field, medical work was opened up in the heart of town. Three bare rooms used for the clinic; the other rooms of the house were used by the patients from villages, their friends taking care of them, the patients lying on beds made of palm reeds, covered with straw mats and not overly clean coverings brought from their houses. A good number of operations were performed in these most unsanitary surroundings, with the hostler as anesthetist, and made good recoveries. I have heard the physician say many times that it would take a man with a shot gun to keep the patients in any sort of decently clean condition.

Three years of work under these conditions, and there was great need for larger quarters. Upon request, the Board sent out $300.00 and a trained nurse, "as an experiment;" this was the first and last grant ever made by Board for the medical work. A large house was rented, cleaned, repaired and furnished, largely at medical expense. Of the first hospital I could write of many and interesting experiences, from making a first class ward out of the donkey stable, of the terrible fight with the B. B's to the time the first autopsy was made in secret, which, if it had been known, would have brought a mob around us.

Four years in this poorly equipped house as a hospital, and we felt we must enlarge our borders. The next move was made into the present building, which was erected by prayers, tears and heartaches. Upon entering this building, we opened with eighty beds; the number of beds was doubled. The first year in this building the number of patients was 671; the number last year was over 24,000, and reached higher the last few years before the war. From one physician, the work now requires of four, others parts of the work increasing accordingly. The number of free patients received and treated in the hospital is every year over 1000, those at half rates up in the hundreds. Up to a few years ago the Assiut Hospital was unique in having the largest number of female patients of any hospital in Egypt, and I fancy this statement holds true to this date. This hospital is also the only Christian hospital south of Cairo, how far south into Africa I cannot say.

Last year's report shows 17,228 Moslems passed through this hospital and clinic. Over 17,000 Moslems being touched by Christian influences in one institution in one year.

It would be difficult for those familar with the general appearance of hospitals in the homeland to realize the condition of medical work in Egypt. Visitors receive somewhat of a shock when they walk, for the first time, around the wards. Instead of beds when they in perfect alignment, with snowy sheets, and patients lying placidly in spotless garments, all under the care of trained nurses who flit hither and thither, attending deftly to the wants of the sufferers, they find themselves in bare, gaunt, barrack-like rooms; the patients will, except in rare instance, be found sitting huddled up in their beds, or elsewhere in the ward, often with an entire blanket wrapped the head. On visiting days, which must be at least three times a week, the beds and every bit of space on the floor is crowded with the friends, who bring in and leave behind that which takes so much time to kill, and who smuggle in all sorts of eatables to the patients. I have known the friends to smuggle in a cooked chicken tied to the calf of the leg; the visitors are always searched when entering, yet are very clever in smuggling in these eatables. In spite of absence of dainty ward furniture, however, it must be remembered that even the moderate standard of comfort and cleanliness achieved is far in advance of the ordinary conditions of the life of the people, and the constant has required a struggle for its maintenance; cleanliness, simplicity and economy are the keynotes of the hospital administration. We endeavor to supply clean bedding, clean garments, good food and kind treatment to all our patients; but when one hundred and fifty or more have to be supplied, and the washermen leave half of the daily laundry unwashed, or something goes wrong with the kitchen range and all the food must be cooked on three little oil stoves, the problem of making ends meet is beyond some of our minds. But we are thankful, year after year, we make some progress toward the more excellent way.

What a day's work involves one may conceive some idea gathered from the fact that 33,663 patients passed from the physicians' hands last year, counting those in the hospital, clinic and house visits. The burden of suffering and misery, not a little of it beyond human aid, weighed upon one with increasing emphasis as one sits year in and year out, in the consulting room, and sees the stream of humanity flowing past. Also the burden of the financing of this institution is a constant strain. On the walls of the wards hang a few tablets, representing endowment funds from a few friends of the hospital. $10000.00 will place one of these tablets and the interest will keep one of Egypt's sick ones with medicine, clothing and a physician's care for one year. I believe it is the cry from all hospitals in the foreign fields that none are sufficiently equipped and staffed. Always too much to do, too little to do with, and too few to do the work as it should be done. Medical missionary work is going to suffer seriously in its presting, unless it can do the best work, for it will have to meet an competition from government hospitals and modern trained private practitioners. In other words, unless the standard can be improved, this part of missionary work, which has been one of the most fruitful in its influences, will steadily decrease in power.

All this endless stream of suffering humanity flowing in and out of the hospital doors, day in and day out, have the words of eternal life given them. Our chaplain and two Bible readers for the clinics and wards, give daily Bible readings, explaining the Scripture, teaching the patients to pray, and to sing the Psalms, also holding Sabbath services and daily prayers with the helpers, these services are carried on daily inside and outside the hospital by these faithful and zealous Bible workers, besides a number of volunteer workers who come in frequently with messages and flowers. Not only do we come in touch with this large number of sick people, but with even a larger number of the friends who come with them, thus doing the work for which medical missions were established, a successful means to a successful end, daily pointing these thousands to Him who came to heal the body as well as the soul, and using the ministry on the body that they may reach the soul. How often medical work has removed hostilities! I have in mind one case, especially, that of a large prominent family of very proud people, who have never been friendly in any way to the mission except the medical, the head of the house, almost an unbeliever, has for many years been a great sufferer; during the visits of the physician, he has many quiet and confidential talks with the patient, to which he listens, and has asked the prayers of the physician.

In Egypt we have three medical centers opened, two hospitals and the boat work. I cannot speak of the other centers, as I do not know them, but all medical work everywhere is much the same, all aim at efficieny and the chief difficulty is lack of time. In these three physicians to man the work, and one assistant. How can a man see a great number of patients in a hospital, make from ten to twenty house visits, see a large number of clinic patients, and often be called to a village, all in one day? Anyone with the least professional training will know it is impossible to see the number of patients, and to do it efficiently.

The chief difficulty that now faces the medical work in Egypt is the inadequacy of staff. Instead of three physicians we need double that number, and assistants. With the advance made in medical science, which necessitates laboratory methods for the proper investigation of disease, each hospital should have a laboratory man, which would add twenty-five per cent more in efficiency. In mission fields where intestinal parasites are so important as disease producers, laboratory work is indispensable.

Are there no physicians in America willing to come to Egypt? Will not *some one* give up the homeland for this needy work? All the medical reports give the same cry; We have only one man where we need two. A medical missionary who, the first day on the field, walked through the old town and saw the filth and wretchedness of the people felt a great wave of disgust pass over him, and he exclaimed, "*How* can I ever spend my life here! Only a short time and he learned to love the people, for he realized that when the Savior stepped down from His Throne, He took a very, very much longer step than he had taken to get down to serve these people.

MRS. L. M. HENRY,
Assiut.

American Mission,
Cairo, Egypt.
September, 25, 1922.

Dear Friends:—

In traveling about Egypt it has been my privilege to visit, in company with lady missionaries and Bible women, many homes in virtually every Mission district of the country. Naturally some incidents stand out more sharply in memory than do others.

There are three homes in particular in which conditions are typical of many, many others. One is the lavishly-furnished apartment of a Moslem bride of seven months, married to a son of a wealthy landowner, mayor of his large village. Though her home was in a beautiful villa standing in a large, walled in garden, how lonely she was! Her husband had married her against the wishes of his family who had selected a cousin for him. As a result, the bride's mother-in-law, who lived in the floor above, had never even called on her, perhaps a blessing, in the long run. I wanted her to walk with me in the garden, so that I might take her picture but she wasn't permitted to leave the house. In the seven months of her married life she had been outside but once, and then her mother had sent a closed carriage that she might visit her own home. Her greeting to us was cordial indeed, but she welcomed us not alone as visitors; rather because she knew we had to do with an American hospital. She had contracted a disease since her marriage and was anxious for treatment, especially since the welfare of a life-to-be also depended on her health. Of what avail were the costly house furnishings and silver service which were valued at thousands of dollars?

In another town was a Coptic girl, at the age of 12 married to a shoemaker. Dissatisfied with her, he beat her and the marks on her face and shoulders and arms were quite apparent to callers. Moreover, she was in such a condition that she should have had the best of care. Her mother, heartbroken, took all the blame for having married her at such a tender age, but the husband until that time rated as a good Christian, replied, when taken to task: "Why shouldn't I beat her if she displease me?"

Our audience in another village was a group of Moslem women.

After they had listened, more or less attentively, to a Bible story they began to tell us their troubles. Several had been divorced and were living on the charity of relatives. One old woman said she was her husband's fourth wife, that he failed to provide for her and that when he did come home he beat her. We sympathized, but it was difficult to answer their questions, "What would you do if you were in our place?"

I do not mean to give the impression that all Egyptian women lead such lives, although very many of them are just as unfortunate. Egypt is a land of great contrast. There are other homes where one's heart indeed rejoices. Many Evangelical pastors and evangelists, among others, have married women who are excellent helpmates, good housekeepers, managers, mothers. Many are products of our girl's schools. No woman in America is more a companion and helper to her husband than is the wife of one pastor. Her house is immaculate; she has a schedule for the activities of every day in the week; she visits the homes of husband's parishioners and, like many a pastor's wife in America, gives her opinion on every sermon he prepares. Here is not the only case of the kind. One evangelist told me his wife had succeeded in bringing to Church a family which he had been unable to reach effectively.

These latter examples, of course, are illustrations of what enlightened Christianity means in the lives of some women, and men. It is the Mission's task to carry that enlightenment to others who suffer for its lack.

LUCILLE B. FEE.

SOME GLIMPSE OF ASSIUT HOSPITAL LIFE.

"Ameena, how did you ever leave your home and your free country life and come to us, and that when you were only a child, just such as your small nieces are now?" The question was asked of a dying woman as she lay on the porch of the hospital isolation block, while near by sat her sister, and round her bed played her two small nieces, still unconscious of the sorrow which must soon darken their lives. She watched the children for a minute or two, then turning to her friend said "I think it was this way, you see in the first place these have their father; while mine died when I was very tiny, and my mother was poor. My eyes had always been bad and twice she brought me to the hospital to have them treated. From the first the ladies made much of me, and gave me pretty toys, and I learned to love coming. So, when one day the Riesa asked my mother to let me stay and learn to work, I was delighted and begged hard to be allowed to do so. Those first years were full of pleasures, and my work was not very hard; also I learned to love the nurses so much I did not care to return to my village." Yes, that was exactly how Ameena came to us 12 years ago. And as the years passed on the village child grew into a most helpful maiden. She came to love her work and did it well. Above all she loved the Lord Jesus Christ, and always felt her service for the sick must be done "as unto Him."

Our doctors operated, and she who had always suffered from her eyes, unfortunately an all too common trouble with Egyptian village folk, got to see comparatively well. She could never read much, though she could spell through a few chapters of her beloved Bible, especially if someone would read them over to her first.

Then came the day when Ameena was "asked for" by a young man, who had once been a servant in the hospital. The wedding took place in the hospital chapel, and Ameena became a very happy bride. Their's was a beautiful home life. As Musard happily had no near relations they were able to rent two small rooms and live quite alone. An almost unknown luxury in a land where a bride usually finds herself the wife of one of several sons, all of whom bring their brides to their own home, where they are often reigned over by a mother-in-law.

Neither of these two could really read, but that did not hinder their having "family prayers" from the very first. Before Musard left for work in the morning they together repeated all the texts they could remember, and then prayed. Also when ever they sat on the floor for their simple meals they asked God's blessing on their food. So their home became a tiny center of light and love.

We thought they had long years of usefulness and happiness before them, but it was not so to be. For after two short years of married life Ameena took sick and soon passed on out of our reach, and into the presence of Him Whom she loved, and whom she desired to serve. All through the days of physical weakness she kept calm and sweet, and her thoughts were on the Unseen, which to her at times seemed very much "the seen." Once, on a day of special weakness, she had a dream, (though by the way she said it was no dream), that she got right up as far as the "beautiful gates of the city," and just as she was seeking to enter, she was bidden go back and wait a little while. As she told us of it, it was with a sigh of disappointment, she so wanted to enter in.

Myrtle was the child of a poor village widow, who, with wisdom beyond her class, desired that her daughter should have, what had always been denied her, education. But how was she to secure it for her, that was the trouble. There was no school in the village and no money to send her away. Then someone spoke of Miss Lillian Trasher's orphanage at Assiut, and gladly the kindly, unselfish, mother placed her small daughter there.

Six years passed away and the hospital was badly in need of workers. This need was put before the bigger girls of the orphanage, and, among others, Myrtle volunteered. Now according to village standards it is not in the least infra. dig. to be in an orphanage and having a free education, but it is most dreadfully so to earn money as a ward maid or even as a nurse in a hospital. So Myrtle, who had in those six years learned to look at things from a different viewpoint, came to us, but asked that her mother and brother should not know of her coming until she was well into the work. When word did get to her home her mother came to town at once, and was decidedly unhappy. However we talk it over a little bit and then made her stay as our guest over night that she might see how well off and happy Myrtle really was, and so let her stay on.

However when holiday time comes round, we all rather fear least our little friend might not be allowed to return again. When ever she does go on holiday her brother keeps her shut up in their small house, never even allowing her to go to the village Church. Some little time ago he ordered her to remain at home saying she was old enough for him to arrange a marriage for her. She feared much but went aside and prayed, then went, and as she told us later, "spoke to Him very quietly" about her love for work etc. Her mother, wonderful to say, backed up her request, and so, finally he gave his permission and Myrtle arrived with a radiant face and a stronger faith than ever in the power of prayer, and is now living day by day a sweet Christian life. "I have promised God that I will read His Word every day," she once told us, and the result is manifest in her daily walk and work.

F. L. JACKSON--BENNETT
Supt. of American Mission Hospital.
Assiut, Egypt.

SUDAN

Katherine McKenzie, Editor.
Khartum North.

WRITTEN FOR THE SUDAN EVANGELISTIC REPORT.

By Rev. G. A. Sowash, Khartum Sudan.

Note—We are highly favored to have this report for our readers.

The Evangelistic work of the Sudan is best described in the word of the Master as recorded in the Gospel by Mark 4: 26-27. The kingdom of God is as if a man should cast seed upon the earth and the seed should spring up and grow he knoweth not how. All evangelistic work is a sowing of seed, the Good Seed, but just when or where or how it may take root and spring up and grow the sower knoweth not, but he does know that unless he sows the seed it will not grow. The farmer might say to himself, "This seed is too good to sow I will just keep it in my garner where I will be sure of it. How do I know whether it will grow or not." But he knows that so long as that wheat lies in his garner it will not produce a harvest and he has no right to expect a harvest. It does not matter how much that seed cost him. It may have taken his last dollar when dollars were precious and when he needed them for a score of other things but sow it he must; other things can wait but time and the seasons wait for no man. He may not feel like sowing but sow he must. He may fear the blight or the rust or the fly or the drought or the hail or the frost but sow he must. He may hear the predictions of the wiseacres of the land for a poor yield and a poor price and poor help to gather the crop, but notwithstanding it all he takes his wheat and with a smiling face and a courageous heart he marches forth to his fields and sows it. It seems to me that farmers are among the bravest men and women on earth. They have faith in the almighty power that formed the seed and causes it to bring forth after its kind. The farmer may not know just when the seed may sprout nor how it grows nor where it may grow best neither do the profoundest philsosphers of this or any other age, but he does know that God's promises are as true today as they were that morning when Noah looked out upon a cleansed earth and listened to the Divine voice as it spake from the rainbow: "While the earth remaineth seedtime and harvest and cold and heat and summer and winter and day and night shall not cease. Almost everything that applies to sowing in the natural world applies with even greater force in the spiritual world. There is this notable exception however that whereas wheat may only be sown in certain seasons successfully the Gospel must be sown in season and out of season. This is what we have been trying to do in the Sudan. No visible breach in the mighty structure of Mohammedanism can be noted as yet but that structure is not so formidable as it once was. As enlightenment advances fanaticism decreases and finally disappears. A Mohammedan father recently brought his three sons to one of our schools and expressed himself as follows: "I am a Moslem educated in the American school in Cairo and I wish my sons to be taught in your school and I want you to teach them the Christian Religion so that as they grow up they will know which is the true religion and if they wish to be Christians I shall not object." While a very small proportion of all the Moslem boys who attend our schools ever profess Christianity a very radical change is manifest in the boy and man. He no longer looks on all Christians with suspicion and hatred and what means more he invariably regards the missionary as his friend. The day is fast approaching when the religion of Arabia will lose its power over the educated classes of Africa.

During the past year the Gospel has been proclaimed from six centers in the Northern Sudan, from two in the Southern Sudan and from one in Abyssinia. Proceeding from North to South these are as follows: Kareima, Dongola Province, Atbara, Kartum, Kartum N. Omdurman, Wad Medina, Doleib Hill, Nasser and Sayo. Many in the Dongola region have heard the pure gospel for the first time although born in the old Coptic Church. In many instances their lives are as Christless as those of the Moslems themselves and the result is that shame and disgrace is brought on the whole Christian cause. It is my firm conviction that many of the devout Moslems are nearer The Kingdom of God than are these so-called Christians. Some have never received the rite of baptism and others have had no proper marriage ceremony. Many are living careless thoughtless, Godless, filthy lives. Their only god the god of this world. They are the greatest stumbling block in the way of the Mohammedans coming to Christ. The evangelist reports that he is having a very attentive hearing in this religion by both Copts and Moslems. In some places the Copts are closing their shops on Sabbath. As is well known the Sudan Government does not observe the Sabbath as a day of rest and many of this old Church are only too glad of an excuse to turn a deaf ear to the divine command "six days shalt thou labor and do all thy work."

At Wad Medina, about 130 miles up the Blue Nile, a young evangelist has been at work but it is to be feared has made very little progress as no serious effort has been made to present the Gospel to the native people, the evangelist contenting himself with preaching to a few government clerks, practically all of whom are nominal Christians. His brother evangelist who preceded him to this region forsook the work like Demas of old entered government service. Another appeared more absorbed in personal dickering for his own profit than in preaching the gospel. During the year we have lost four of these young preachers through one cause or another but two others have come to take their places who are much better equipped to preach the gospel and these are doing excellent work. We are hoping for two others to come to us. The Khartum congregation has enjoyed the services of the Rev. Tewfik Geyyed and greatly profited by them. This young man is one of the most gifted young preachers in the Nile Valley. He went to Egypt for his vacation and word has recently reached us that owing to an operation for the throat his physician has ordered him not to return to the Sudan. This will be a heavy blow to the Khartum congregation at this time as it is sadly in need of just such a man. May the Chief Shepherd soon send them an under shepherd who shall lead them by the still waters.

Khartum North has also been unfortunate during the past year owing to numerous indiscretions on the part of the evangelist an to an ugly family quarrel but toward the close of the year the coming of another evangelist has greatly changed the situation. Pray for Abd-El-Melek, the new evangelist.

At Atbara we have faced a very serious condition of affairs this past year but at last have secured an evangelist who is doing well and there is now promise of better things.

At Omdurman we have our only black evangelist and he has rendered splendid service. We are hoping that he may be the means of leading many of the black people to see the Great Light. His name is Tubia Abd-El-Maseeh, which is being interpreted, Tubia, a bond servant of the Christ. Tubia is a son of slave parents who fell victims to the slave raiders in the Southern Sudan. They were brought down to Egypt during the early years of the Mission's history and this boy fell into the hands of a pious old elder of our Church who gave him his freedom and sent him to school. He proved an apt pupil and in course of time he entered Assiut College from which he graduated and entered the seminary. After completing his course there he worked for a time as an evangelist in Egypt, but it was felt that his greatest influence would be among those of his own race. In this no mistake has been made. He is probably the first educated black to carry the Gospel into these dark regions since the day when the trusted treasurer of Queen Candace brought it into these very regions for the first time 1900 years ago. "God moves in a mysterious way his wonders to perform." Who could measure the possibilities in that caravan of slaves driven like cattle down along this great river? Who could have dreamed that out of it should come in so short a time a preacher of the pure gospel of Jesus Christ. The story resembles that of the Hebrew lad sold as a slave into Egypt who became the deliverer of his people from death by famine, but this man comes back to the land of his ancestors equipped to preach deliverance from the bondage of sin, the most awful slavery the human race has ever known. But in all this God is only fulfilling His own Word spoken by the Psalmist: "Princes shall come out of Egypt." Princes with power to preach the Gospel of Him who is the Prince of Peace and the only begotten son of the King of Kings. The spirit of God not only sets forth the truth but He sets forth that truth in the right order; first Princes shall come forth, then follow the wonderfully glorious promise "Ethiopia shall haste to stretch out her hands to God. First the preaching of the pure Gospel then the ingathering. What meaneth this that we hear from day to day coming from the headwaters of the Nile and the Congo and the Zambezi, from the mountains of Abyssinia and the plains of the Sobat? Thousands of these dark skinned brethren gathering in Uganda, other thousands in the Belgian and French Congo to hear the Gospel; what mean such telegrams as these: "Three hundred listened to Lambie preach the last Sabbath at Sayo," Eighteen Nuers baptized at Nasser others at Doleib Hill and others at Khartum. From the North, the South, the East, the West and the center of Africa come the glad tidings that the sons of Ham and of Cush are ready to hear and to heed the Gospel messenger. The darkness is lifting over the Dark Continent because the Son of Righteousness is arising over that land and Ethiopia is making haste to stretch out her hands to God. But these hands are hands of appeal stretched out to you, young men and young women of America, in helpless mute appeal for the heaven-born message. Can you teach? Thousands await your instruction. Do you understand the fine art of nursing? How these Blacks will appreciate your tender ministrations and their response to your efforts to help them will often amaze you if the spirit of the Master is in you as it must be you will soon realize that life is worth living for Africa. And you young Christian medical men! What's the matter with you? We have been calling to you for three or four years with scarcely a response. What an opportunity is afforded you here to become the beloved physician to tens of thousands! And you, young preachers, the unevangelized millions of Africa must appeal to you and challenge you to obey your Master's final marching orders "Go Ye" Will you then, one and all, answer the appeal with your lives?

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

THE SIALKOT CONVENTION.

It is rather difficult to give an adequate picture of the Sialkot Convention and I shall not attempt to do so but shall try to give a few pictures of the things which are interesting to one attending the convention for the first time.

The first thing which impressed me was the earnestness of most of the people. A greater part of them had come with hearts hungry for a blessing or with the desire of being a blessing to others through their association with them or through their prayers. There were two prayer rooms, one for the men and one for the women. Some one was always there day and night and often the rooms were full. No wonder the convention was a blessing with Prayer going up to God all of the time. And some of you were praying too.

The Theme for the Convention was "The People of God," and the verse was I. Pet. 2:9-10. All of the addresses of the Convention dealt with this subject, each one sitting forth some different phase of it. Dr. Martin, as leader of the Convention showed in the opening meeting that we as christians are God's chosen people. The evening meetings were in charge of different ones, sometimes Indians and sometimes Missionaries. From 8:00 to 9:30 each morning there was Bible study hour for all, under the leadership of Pandrie Labu Mal of the Seminary at Gujranwala and Mr. Harris Stewart. At 12:00 there were sectional meetings and at 4:30 both an English and a Panjabi meeting. Some of us will not soon forget Dr. Clancey's helpful portrayal of the lives of Peter, Paul, and Moses. Nor will we forget the scholarly and Spirit-filled words of the Rev. Mr. Dalgetty of the Scotch Mission.

But in order to get a true picture of the Convention we must look at the people who attend. One cannot tell much about them by seeing them in the meeting but the dining tent is a good place to watch them. There one sees them as they really are. Every one served himself in cafeteria style and as they passed by the counter it was interesting to attempt to read their motives for coming to the Convention. For instance, one morning a nice looking Indian man came to the counter. He spoke English very nicely and was courteous and cultured. He represented the most educated class of our christian men. Behind him came a man who did not have such fine clothes, nor so much education but he was courteous and sincere and one could not help trusting and respecting him at once. Next came a dude dressed up in a pongee suit and purple silk turban. He threw his cane on the counter with a bang and tried to buy some apples for less than they were marked. When he got them he leisurely wrapped them in his gay silk handkerchief and walked out of the tent with a flourish as if to say "Look at me. Don't I look fine and didn't I do that nicely." Afterwards came an old villager who was attending the Convention for the first time. This was almost the first time that he had ever been away from his village before and he had never tasted English food, nor even seen it. Poor old man, I felt sorry for him! It carried me back to my childhood days when I went to the fair and had ten cents to spend and could not decide whether I wanted an ice cream cone or cracker jack. He looked at the jam and then at the butter and then wanted to know what they were. We told him and he bought a little dish of jam and ate it with his finger. He next tried the butter, but evidently he liked the jam better for he bought two more dishes of it and proceeded to eat them in the same way. I haven't mentioned the dear little children just as bright and pretty as they can be, and the shy little women, and the attractive girls. Then there were the missionaries, too, though not so many of them.

Just to close I must tell you of the little prayer meeting with our Sialkot District women. There were not so many of them as we wished there could have been but the ones who were there showed a love for Christ and an understanding of His plan of salavation which made our hearts very glad. One woman, the wife of one of our village pastors gave a splendid witness for Christ, and to show her love to him she said that the oldest child, a boy of four or five years, has been dedicated to God's service and she hopes he will be a minister.

We wish more women could get the vision. Pray for our women. So few of them really know Christ. They have confessed Him with their mouths and bear the name of Christian but their hearts are far from him. Keep on praying for those who were at the convention lest they go back into their old ways. Also pray that they may be a blessing in their homes and villages.

HELEN ARTMAN.
Sialkot, India.

A HOLIDAY AT KARACHI.

By Emma Dean Anderson.

Forbidden to go to high altitude summer resorts, I have to look about on the plains for a place to rest. Usually I go to Kashmir, but on account of building work in connection with the Home, I did not wish to be away more than a month, and that is too short a time to take the long wearisome trip to Kashmir, so I decided to try Karachi, and I am glad I did, for I found it a very good place to rest in June.

There is good tram service between Lahore and Karachi. The distance is seven hundred and fifty five miles, and it is eighty miles from Lahore to Gurdaspur.

Mrs. Lloyd Jones an English lady, who makes her home with me, was my companion. We left Lahore the morning if the 31st day of May. Although we had a nice reserved compartment, with electric fans, plenty of ice, yet crossing the great desert we found the heat something terrible.

The first part of the journey we passed through country, well cultivated with good harvests and lots of villages, but for hours of that day and all night we traveled over parched, sandy plains, with very little cultivation, any where, and little sign of life. One did not wonder there were few people, but the wonder was how the people there, ever made a living.

The officials on the train were very kind to us. At night our doors and windows which were screened were all locked. We also had the emergency signal at hand and could have stopped the train anytime, so we felt quite secure. Several hours before our journey ended, we had the sea breeze, cool and moist, such a delightful change from the hot dry air.

By ten o'clock the second day we reached Karachi, and were soon settled in our pleasant rooms and in the Young Women's Christian Association building which we found well located.

How glad we were for the quite restfulness of the place, freedom from the scorching winds of the Punjab. So delighted that, again we could have our rooms open day and night and enjoy the lovely sea breeze all the time.

Karachi, unlike most Indian cities has no past history to write about. Eighty years ago when the English took possession of it, it was a city of about 14,000, with very poor buildings. The place was very malarious as the low marshy land was full of mosquitoes, but a great deal of filling in has been done and today we find Karachi one of the most modern cities in India with about 150,000 people. Fine white stone business block and splendid stone residences. Wide cemented streets, with several lines of electric tram cars, running here and there. Wherever the English people go you may be sure there will be good roads. Karachi has many miles of fine roads, and transportation is good.

This is a very important port. The time between Karachi and England is two days shorter than Bombay. It is also the nearest shipping point to all the Persian Gulf ports, and for shipping the port for all North West India, commerce has greatly increased within the last few years.

Karachi has a fine harbor and the large steamers from England, America and many other countries come right into dock. The Northwestern Railroad Company has run its tracks right down to the warf, so that the cars can be loaded right from the ships. The amount of shipment is very great.

One sees people from many lands in this city, and the merchants display goods of great variety.

Our mornings were spent on the pleasant veranda with our books, letters and needle work. In the evening we went to the sea side and watched the big brakers rolling in, and the boats and ships moving about; or to the public garden to see the animals, birds and flowers, or we took a drive out one of the fine roads; or visited the fruit markets.

On Sabbaths, I went to my friends Church, The Church of England, in the mornings and she went with me to the Scotch Kirk in the evenings. One day I visited the mission schools for girls and also the training school for Hindu widows. I was much interested in this work among the poor women. The missionaries teach them many kinds of needle work, and pay them so much per month, and then the work is sold. In this way a poor woman is given a chance to lead an honorable life, who would otherwise be led into sin. Every day the women have a Bible lesson. It was my privilege to speak to these women about Christ and his claim on us. They listened very earnestly.

At the end of four months we returned to Gurdaspur, well pleased with Karachi for a resting place for those who can not go to the hills, and feeling ready for work again.

As the city line of steamers between New York and Karachi is the one most used by our Boards, in sending their missionaries back and forth to India, I would say to all lady missionaries who might be delayed in Karachi that you will find the Y. W. C. A. a very convenient, comfortable place to stop. The tram runs right from boat landings past the front of the Y. W. C. A. building and you will find kind friends ready to help you.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

MISSION STUDY.

With this issue we enter a six month's study of Missions in connection with the United Mission course of 1923. If we neglect these studies we do not know what we are losing. We are not only unable to discuss the problems involved in certain portions of the world, but we are depriving our selves of the most interesting events of the day. Also we need to know about Christian Missions in order to strengthen our faith in the purpose for which the Church exists. It is no great virtue to hand out money here and there as appeals are made to us. We may have plenty of money and by natural generosity give willingly and freely. But if we have neglected the study of world conditions as presented to us in mission literature we lose a great inspiration and power that is obtained by systematic study and reading. "An informed Church is a transformed Church" and the Church is only the many individuals comprising its membership. The day is past to be ignorant of the Church's mission.. Our missionary responsibility begins very early in our christian life. It is not enough to know your Bible. Indeed one can not read the Bible intelligently and escape the missionary responsibility. We must know of the condition of the world and the mighty workings of the spirit of God in heathen countries. "We must read not only the Book of the Acts, but the modern acts of the apostles also." And why do we consent to confine mission study to the women and young womanhood of the Church? It seems we have become satisfied that it should be so. Unless a young man is planning to give his life to the mission field it does not occur to him, that he too should study missions. How are we going to pray fervently without knowing intelligently? The story is told of a missionary meeting held in a little town where there was a very rich man, from whom it was hoped an intelligent sympathetic response to the call for missions would come in support of the need. During the meeting he went to sleep. Before the meeting closed, the speaker showed some photographs of the people for whom he was speaking. The old man awoke during that episode and also went forward to look at the pictures. He saw pictures of the strange unchristianized men and women showing their peculiar dress and homes and poverty and all the response the old rich man could make was, "Well aint them queer looking folks." He had no real knowledge of their condition, the meeting had not awakened in him any real sympathy that would draw on his heart to do for them. No one dares man or woman to live apart from intelligent sympathetic knowledge of the worlds needs. Nor dare any man or woman think that to know is optional. That day, if it ever was, is gone. Christian Missions and all its obligations demands of every one intelligence an the subject that involves obligation for support.

The Women's Missionary Magazine has provided a systematic course of study for the six successive months concerning, "The Trend of the Races" and "Building with India." Text books are on sale at 904 Publication Building 209 9th St. Pittsburgh Pa., cloth 75c., paper cover 50c. "The Trend of the Races," doubtless all know is our Home Mission study book, concerning the Negro and our duty to that people. If you can not attend a mission study class, buy a copy of "The Trend of the Races" that you may early learn of the condition and claims of the people that live with us in this fair land. Every one of us are morally and spiritually responsible to show forth the christian fellowship we claim to possess. Let us all determine to know a great deal more at the close of the six months study than we know now. Let us seek to know Christ's will, that we may more perfectly show forth His glory and His purpose in the world to all races.

W. C. T. U. ISSUES RIGID PLEDGE TO OBSERVE THE SABBATH DAY.

A Sabbath observance pledge perhaps as strict as anything ever attempted in the United States, was issued from the national headquarters of the Women's Christian Temperance Union at Evanston.

The pledge, sent out under the name of the National W. C. T. U., and recommended by the organization, says:

"I agree to neither purchase nor patronize Sunday newspapers.

"To use my influence by word and example against railroad and steamboat travel and excursions.

Do No Shopping.

"Not to patronize any store, barber shop, news stand, drug store (except for medicine), bakery, or any other place of unnecessary work on the Sabbath, and to use my influence to close them.

"Not to send or call for mail on the Sabbath.

"To make the Sabbath work at home as light and simple as possible, that all may enjoy the privileges of the day.

"To use my influence for legislation that will protect the Sabbath as a day of rest and worship."

For Sabbath Observance.

In leaflets accompanying the pledge are arguments for Sabbath observance.

"One of the greatest perils menacing our nation is Sabbath desecration, which is increasing at an alarming rate," states one of the brochures.

"The world war accentuated every excuse for disobedience of the fourth commandment and increased the inevitable moral laxity which accompanies the open and flagrant disrespect for any law of God.

"The liquor traffic was always an ally and promoter of Sabbath desecration and a flagrant offender against the law."

* * *

CHILD LABOR LAWS.

Another federal child labor law has been held unconstitutional by the supreme court at Washington. This means Congress has failed once more in its laudable purpose to stop exploitation of children in mines, factories, shops and mills. It is apparent from a reading of the court decision, as given by Chief Justice Taft, to which there was no dissenting opinion, that the court sympathized with the purpose of the law but under the provisions of the Constitution was compelled to hold Congress did not possess the power it sought to employ.

As usual, the last child labor law was attacked by employers in North Carolina, one of the states where child labor has been employed in a large way in many industries. There can be little credit gained by any state that sets itself in opposition to the moral principle in child labor laws when reasonably drawn. A negative position on that principle brings no prestige to any community and, when persisted in, can only harm the good name of a state.

Many states have child labor laws, drawn to prevent the exploitation of children. It is a proper and laudable employment of state authority to protect children from the greed of conscienceless employers, or the weakness or necessity of unwise parents. The federal law that failed was intended to regulate the employment of children under 14 in any mill, cannery, workshop, or the employment of children under 16 in any mine or quarry, and when they were so employed an excise tax of 10 per cent of the net annual profits was levied. The moral proposition involved or the humanity in the effort is not open to argument. They stand alone, but the right of Congress to regulate by taxation, a matter that belongs to the state, the court held was not established and could not be.

(Continued on page 301.)

THE WORLD'S WOMEN'S CHRISTIAN TEMPERANCE UNION.

The 11th Triennial session Philadelphia Pa., November 11-16 1922.

1874—1922.

The above dates hung in scenic effect across the main thorough-fare of Philadelphia, also above the speakers, in the great Academy of Music, where *four thousand* women gathered and sat during the five days sessions of that wonderful meeting. There were some in that audience who had seen the birthday of this great organization. No one in 1874 would have predicted such a scene as was in force in 1922. Women from 42 countries, of this globe, were testifying to the blessing and the success of the Women's Christian Temperance Union. The great audience, occupying an immense auditorium and three spacious galleries, heard and responded again and again to the challenge of every speaker as she told, not only of work accomplished through this organization but also declared that the ultimate aim, was *World Wide Prohibition*. It was an inspiring coincidence that the day set apart for Armistice day, November 11th, should be the date for the opening session of an assemblage that brought to its platform every nation as representative of not merely a date for rejoicing in peace, but had the transcendency of all earthly peace in its message namely a sober world to be won for Christ. There were no sensational speeches, for the story of the beginning of the great task to defeat king alcohol was similar in experience in every land.

Women did not journey around the world to be present at the Convention in Philadelphia without a message, and a purpose for future activities. While these from foreign lands were the guests of America they nevertheless came to emphasize to the United States that the whole world was depending upon this great land to be the leader for the World's victory for temperance. And not only freedom from drunkenness but also the making for decency and righteousness in all lands. People who know and appreciate the organization of the Women's Christian Temperance Union, know that during its 48 years of prayer and work, that it has brought to the surface of domestic and political life, many reforms needing the faith and prayers and legislation of the nation to make life decent in our land. It is simply wonderful how the work has developed and with what small financial support. The W. C. T. U. has actually extended its world wide propaganda on pennies. No one can refute the statement that the existence of this wonderful program for 48 years has been dependant largely upon faith and good works. It encircles the globe, following the great and notable work of the Christian Missionary. Indeed no missionary dare ignore the purpose and the place of the Women's Christian Temperance Union program to help win the world for Christ.

A praying band of timid women in Southern Ohio in February 1874 never could have been induced to appear on the streets of their town but for the hope that public sentiment some day would express its approval of this unselfish and humiliating task namely to dethrone the evil of drink. Too many people were in sympathy with the "Cup" those days, for the few women to hope for immediate change of public opinion. It is almost a dream from 1874 to 1922! The W. C. T. U. was born and continued in prayer. Wonderful testimony to the power and place of prayer in all things that pertain to the well being of the human race is recorded.

* * * *

THE PERSONELL OF THE CONVENTION.

We are always attracted and influenced by the ability of the women who bring the message. There was an unusual opportunity given at the World's Women's Christian Temperance Union Convention to see and meet really capable women. There were many groups of delegates from far away lands. There was a tremendous outburst of applause that greeted the eight delegates from Australia, the four from Japan, as many from New Zealand, Sweden, Ireland, England, Canada, Africa and India. Later they brought a message from their native lands and it seemed as if the one common task had melted every nation into peace and good will. Just think for a moment of the unselfish motive in making the long journey from Australia, New Zealand, India, Africa, South America, Japan for sole purpose of this important triennial meeting and the great Toronto Alcoholic meeting which followed. Every one keen with interest to know how best to continue their task until the whole world could be made sober. Different countries had a fixed time, inscribed upon the banners they held, when their land would declare prohibition! The latest date was 1930!

Think of the faith and courage that extended from 1874 to 1922. Is there a christian woman who has failed to support her branch in this united effort?

The convention greeted the delegate from Germany and heard her story of faith and perseverance through all the late tragedy of the past years. She had the sympathy and tender interest of that great audience. South America what a clever enthusiastic representative opened the doors of that great land. Open doors every where. The call was as insistent as any missionary could make. The presiding officer Miss Anna Gordon of Illinois, (the private secretary of the late Francis Willard) and later the vice president of the great world program presided with grace, dignity, intelligence and plenty of humor. Miss Agnes Slack of England, the World's Secretary is fully competent for her task as well as fearless to make known her opinion. Matters do not become congested or tedious with Miss Slack to express herself. She is a valuable asset to any chairman.

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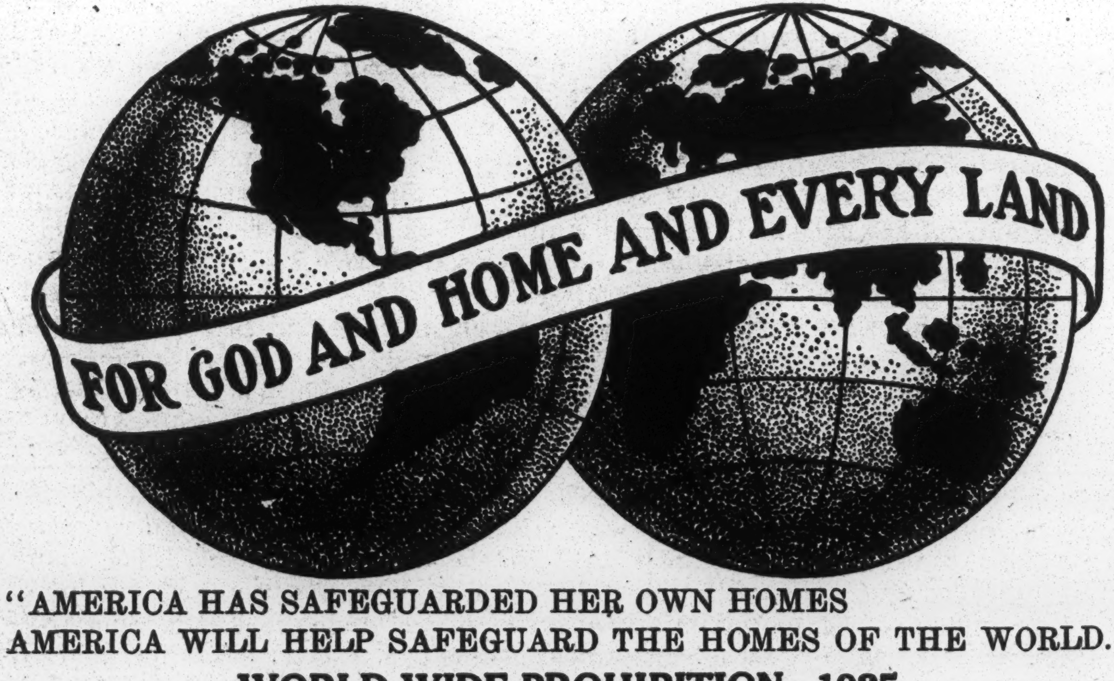
FOR GOD AND HOME AND EVERY LAND

"AMERICA HAS SAFEGUARDED HER OWN HOMES
AMERICA WILL HELP SAFEGUARD THE HOMES OF THE WORLD."

WORLD WIDE PROHIBITION—1925

* * *

THE SCENIC EFFECT!

It is impossible to convey to the reader the marvelous skill and beauty shown in the decorations at the Academy of Music. One has to see that large meeting place to appreciate the effect of such elaborate decorations and the richness of colors there displayed. Every country that had adopted the plan of work of the Women's Christian Temperance Union had their colors entwined about the shield of their land. The shield had the appearance of bow holding in place an eloborate "white Ribbon" bow knot and the date of the organization of the W. C. T. U. plainly showing. There never was more spectacular showing of colors at any other gathering. The elegance of silk flags of all nations was truly magnificent in effect.

To the Women of Philadelphia and the Unions of W. C. T. U. of Penna. is due the honor of planning and making the scenic effect of Convention so beautiful. A Philadelphia woman designed and executed the plan of the elaborate decorations. United Presbyterians in Philadelphia and the state of Penna., shared in the work as hostesses of this meeting. Indeed the women of the United Presbyterian Church every where have from the beginning, in 1874 crusade, been a large factor in the wonderful work of the W. C. T. U. Every state in the United States had its quota of delagates. This great land that has led the hosts in W. C. T. U. organizations met these from all lands as hostesses in the beautiful city of Philadelphia Women of America met Christian women of every land the highest type of christian womanhood. It was a notable gathering of the women for a world wide purpose of common interest.

Our own Mary J. Campbell organizer for Temperance in India brought a great message to the people. Miss Campbell was engaged in public speaking aside from the three times on the program. She had a message as a world organizer that won much interest for India. The delegates from Scotland gave Miss Campbell a beautiful pearl pin representing work accomplished. The recognition was much appreciated by Miss Campbell and her friends.

* * * *

THE AUDIENCES.

The Academy of Music can accommodate about 4000 people yet it was necessary to provide two large Churches to accommodate the overflow, a splendid arrangement for providing all a hearing. It was quite evident that the 2000 or more accredited delegates were not spending much time sight seeing during the five day conference. A large audience ready to listen is an inspiration to any speaker, surely that was one prominent feature at the World's W. C. T. U. Convention.

One feature of great importance was the presence of One Hundred men, from the meeting of the Anti Saloon League in convention at Philadelphia. They came with a re-assuring message of their support to the great work of the W. C. T. U. They gave much praise to the successful results the W. C. T. U organization. They said the cause was one and the leadership of Miss Gordon was acknowledged as most fortunate to the great work. Many messages and cablegrams were received and read. All bore the evidence of love and loyalty. Again and again we were reminded that around the World the White Ribboners were loyal to the leadership and world wide prohibition would prevail.

Missionaries were there, both men and women, rejoicing in the triumphs, of faith and prayer. Miss Mabel Willebrandt United States Assistant Attorney General, in her scholarly address said, "Because the Women's Christian Temperance Union, was imbedded in the rock of faith and prayer and because during the 48 years of its continued existence it had been educating the youth of our nation, as to the evils of alcohol, in the body, and because it had added in its course of instruction the necessity of a clean mind as well as a clean body, and also had introducded systematic temperance in the Sabbath school program, thus the organization had laid a foundation that all the forces of evil could not destroy. Because of the intelligent development of a nation toward this, Miss Willebrandt said prohibition had come to stay, and some of us rejoiced above others that the test in Ohio a few days previous was reassuring of her faith in the people who will continue to pray and work and vote, intelligently.

At the close of the World's five day program, the National W. C. T. U. Conference met. No one knows the large program of the Women's Christian Temperance Union only as they know its literature. The liquor question is not the only feature by any means. The great program for clean lives, Social Purity, non-tobacco and anti-cigarette, better housing of the poor, child protection against commerical greed etc. etc., are all under consideration. It is strenuous work and so much depends upon the wisdom of good leader:

* * *

INTRODUCING FOREIGN DELEGATES.

One of the most spectacular pleasures of the closing World's sessions in Philadelphia, was the introduction of all foreign delegates to the audience. One minute speeches were allowed. The Japanese delegate with her three delegates at her side, side-tracked the president Miss Gordon by taking the time piece into her own hands allowing herself control, she waived the large chysanthemum she held exultingly before the audience, which was equally as enthusiastic as herself and delivered a good speech with no *"time limit"* to interrupt her. The episode thrilled the audience as it carried more than a formal report of Janpan's work in its action. Also the winding of yards and yards of wide white ribbon around the large delegation of foreign Missionaries accompanied with great hallelujah applause from the crowded assemblage, the waving of national and world emblems of colors and flags as the closing of the program of the greatest World gathering of Christian Women the world has ever seen, only brought to silence for the closing prayer and benediction, surely is a promise that there is a force in the world, a by-product of the Christian religion of Jesus Christ, that will continue to educate, pray and work until the world is made fit to receive the transcending of all scenes, the coming into every tribe and tongue and place the blessed day of Christ's, return to claim His own. The inspiration, the helpful encouragement to remain steadfast in the fight, "For God and Home and Every land," was carried away in every bosom of the wonderful representation

LEADERS OF THE "DRY" CAUSE IN JAPAN.

These picturesquely clad Japanese women represented the "dry" cause of Japan at W. C. T. U. convention in Philadelphia. They are, left to right: Mrs. K. Itof, of Tokyo; Miss Uta Haryashi, Oskai, Japan; Miss Aikawa, Korea, and Miss O. Kubishio, Tokyo.

—Keystone Photo.

of a most wonderful meeting. Through war, turmoil and fear and disaster throughout the world during the past years, the beginning of the praying crusade band against the American saloon has endured in prayer and faith. May God bless Miss Anna Gordon the World's President and all her co-laborers in every land that they may be wise in all their tasks during the coming three years of responsible administration. Again and again we were told the world is looking to the United States for leadership in the final triumph of temperance and sobriety! May the world not look in vain!

* * * *

THE WORLD'S NON-ALCOHOLIC CONVENTION AT TORONTO CANADA—NOVEMBER 24-29.

Following the meeting of World's W. C. T. U. and National W. C. T. U. meetings at Philadelphia, the Toronto Convention opened a five day most notable program. The representatives executing the program for the Toronto Convention and the subjects to be discussed has never been equaled in any country. The purpose for World Wide Prohibition is projected and the need and the plan will be intelligently and enthusiastically presented as results of the great meeting at Toronto. Miss Mary J. Campbell was there as world organizer for India.

One is just thrilled with expectations as we read and hear of such continuous publicity of men and women for the great consummation of world wide sobriety. We doubt if there ever was such a program as provided at Toronto Canada. The whole world seems ready to contribute its best men and women for the speedy over throw of King Alcohol, surely the King of all Nations is ready to lead the hosts to victory.

* * *

AMERICA THE TESTING GROUND.

So the wet forces of the world are to federate to destroy Prohibition in America. Wet leaders of Europe at a secret conference in Brussels decided, beginning next year, to flood the United States with money and propaganda to help the organized liquor interests of America to overthrow Prohibition. This country is to be the testing ground.

The United States does not seek such a contest, but most certainly will not run away from it, This country has prospered under Prohibition as never before. Every day the dry law is demonstrating that it is the Nation's greatest asset. The feeling here among wets as well as drys is that impoverished Europe will do well to sober up, save her money, and pay her indebtedness to dry America instead of wasting her money and her manhood on drink.

If this struggle is to take place on American soil, let it come. We have faith to believe that when it is over, not only will Prohibition be more thoroughly entrenched here, but John Barleycorn will be driven from power in the countries of Europe.—American Issue.

* * *

Child Labor Laws (Concluded from page, 296.)

Probably child labor will continue to be exploited in some of the states until an aroused public sentiment and an awakened public conscience compel legislators to do what clear thinking ought to have suggested long ago. Most employers are fair and would not consent to exploitation of child labor, but there are others who forget morals and humanity if there is a chance for profits. Exploitation of child labor is a blot on the record of the state that permits it.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

905 Taylor Avenue, Avalon, Pittsburgh, Pa.
Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

PRAISE HIM FOR HIS GOODNESS.

"Praise the Lord for all His goodness
For His gifts so rich and free,
For the fruits of this year's harvest,
For His love to you and me.
God is good to all His children;
Very grateful should they be,
Praise Him for his kindness,
Praise Him for his goodness,
Praise Him for his love to you and me.

Praise Him for the days of sunshine,
And the rainy days as well,
Bringing forth the sweetest flowers,
On the hill and in the dell.
Thank Him for abundant harvest,
Fields of golden grain we see.
Praise Him for his kindness,
Praise Him for his goodness,
Praise Him for his love to you and me."

Do we praise Him continually for all His goodness. His blessings surround us all the day. Do we express our gratitude to Him daily? Do you thank Him daily for His great gift to us—Jesus Christ our Savior? Would you be willing to exchange your life with those who live in lands where Jesus Christ is not known? I am sure no one would make the exchange. Let us each do all we can that those who have never heard of the Savior will hear of Him.

Express our gratitude to Him daily by our Thank-Offerings.

THANK-OFFERING GEMS.

Thanks be to God for His unspeakable Gift. For this Gift we can be thankful every moment of our life.

Real thanksgiving in our hearts is always followed by thanksgiving in our lives and thank offerings in our hands.

Be thankful that you have something for which to be thankful, and something with which you can express your thankfulness.

In all things give thanks. For the sickness as well as health, for the dark places as for the sunshine.

Remember in giving that The Lord loveth a cheerful giver.

There is a magic power that transforms the prayer of thanks into coins, the coins into spiritual power, the spiritual power into redeemed souls.

Not what a nation gains, but what it gives that makes it great.

Thanksgiving is a self-rewarding virtue, receiving in itself a deep joy, that overflows into the lives of others, through material ways.

Enter into His gates with thanksgiving and into His courts with praise.

It is more blessed to give than to receive.

Honor the Lord with thy substance.

They first gave themselves to the Lord.

GOD'S STEWARDS.

The world asks: "What does a man own? "Christ asks: "How does he use it?" The world thinks more about the money getting. Christ, about the money giving. When a man gives, the world asks: "What does he give?" Christ asks: "How does he give?" The world looks at the money and its amount. Christ looks at the man and his motive, and sees what is kept back for self and He rewards accordingly.

WANTED.

WANTED—All Thank-Offerings sent through the Presbyterial Treasurer to the General Treasurer Mrs. J. B. Hill 1531 Denniston Ave., Squirrel Hill Station, Pittsburgh, Pa., not later than Dec. 15th 1922 as her books close for the 1922 offering on January 1, 1923.

WANTED—Every society to send a well

filled in blank to the Thank-Offering Secretary of your presbyterial by December 20th 1922. Our desire is that fifty eight presbyterials be on the Honor Roll this year.

WANTED—Every presbyterial Thank-Offering secretary to send her report complete before January 31st 1923. Use the last Satistical Report to see that you have secured reports from each society reported last year and see also that you have a report from each society organized within the year.

Mail these to Mrs. O. H. Milligan, 905 Publication Building, 209 Ninth st., Pittsburgh, Pa.

WANTED—To make the 1922 THANK-OFFERING the best we have ever had.

In sending Life Membership money the names must accompany the money. If not the certificate can not be issued. If this is done there will be no confusion and there need be no delay. Society treasurer remember to always send money and correct name and address to the presbyterial treasurer and she in turn will send money and correct address and then there will be issued certificate with correct name and correct address.

THANK-OFFERING BOXES.

One fact gleaned from the reports received of last years work is that a number of Women's, Young Women's and Junior societies did not use the boxes during the year. The boxes were used first in the 1893 offering and the large increases in the 1893 offering over the one of the previous year establishes the fact of the great benefit of the faithful use of the box. The offering of 1892 was $9,082.90 while the offering of 1893 the boxes were used for the first time was $37,027.80.

If a secretary knows of any of the members of their society not having a box will you not send at once for a number sufficient to supply each. If the boxes are used we will be able to voice as our own thought the words of Mrs. M. O. J. Krepsin Comrades.

Dear Thank-offering Box we are comrades at last,
And I love you for present and future and past,
Yes, and even for pain you have given, you see,
Because you have taught a rich lesson to me,
I cared not at all for your meek quiet face,
When first you were given my home life to grace.
I grudged every penny I gave to your keep,
Because, you see, conscience and heart were asleep.
Your emptiness seemed to accuse me with might,
And I tried hard to keep you quite out of sight.
Neglected on shelf or in closet you lay,
Only fitfully glimpsing the light of the day.
But somehow your presence still troubled me sore,
And I tried to forget, but remember the more
That you were a messenger bringing to me
The appeal of my Savior, for love gifts so free.

And now when my blessings I count one by one.’’
I gratefully count you for what you have done.
For where as I was blind, you taught me to see
How wonderously rich are God's blessings to me.
You have taught me these blessings to glady divide,
For the sake of the lost in this great world so wide.
And so, little box we are comrades at last,
And I love you for present and future and past,
And never, no never, from you will I part
For a wonderful blessing you are to my heart!

PREPARATION FOR NEXT YEAR.

When should we begin to plan for the annual Ingathering? As soon as one thank-offering year has been completed we should begin to sow the seed for the next year's harvest. One very helpful way is to study the subject at the monthly meeting of societies. A set of programs for ten studies have been printed and we trust all societies will use them in the new year. Send for these at once and be ready to begin the study in the January 1923 meeting.

These questions have been arranged by Mrs. Arthur R. Charles. Begin with No. 1. Cut on black line and give one to each member for first month's study. Have the different questions discussed and at that meeting give No. 2 for next month and so continue until the fifty have been answered. Have one read the scripture reference and quotation. Send to absent members. Thank-offering secretary or one appointed should have charge of the complete set. May they be helpful to all. Mrs. O. H. Milligan.

1

He that giveth, let him do it with simplicity—he that showeth mercy, with cheerfulness. Rom. 12:8.

1. How should we give our Thank-offering? Regularly or on impulse?
2. What spiritual blessing comes when giving a Thank-Offering?
3. How can we increase the Thank-Offering of our society?
4. Should the box be filled with the least coin made?
5. What kind of a gift did He give us?

"Let never day nor night unhallow'd pass,
But still remember what the Lord hath done.
Shakespeare

2

Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—
Luke 14:33.

1. Who suggested the first Thank-Offering? Date?
2. What is a Thank-Offering?
3. Why give a Thank-Offering?
4. When should a Thank-Offering be given?
5. Is it important to keep Thank-Offering before members during the whole year?

"Even as the Giver, God Himself, is endless and incomprehensible, in His love, so His gift, His Son, is eternal and unspeakable."—Martin Luther.

3

I will magnify Him with thanksgiving.
Ps. 69:30

1. What special need prompted the organization of the Thank-Offering department?
2. Who should give a Thank-Offering?
3. What is the use of a Thank-Offering Box?
4. When was the Thank-Offering Box first used?
5. Why does God require our gifts?

"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done."

4

Thy prayers and thine alms are gone up for a memorial before God.—Acts 10:4.

1. What was the Thank-Offering of our Society last year?
2. What should be our aim for this year?
3. As we drop our Thank-Offering into the box, what pertinent question should we ask ourselves?
4. What should be the measure of our gift?
5. Ought we to take tithe money for our Thank-Offering?

"Holy Bible, book divine,
Precious treasure, thou art mine;
Mine to chide me when I rove;
Mine to show a Savior's love;
Mine to show by living faith
Man can triumph over death."

5

Ye ought to support the weak and to remember the words of the Lord Jesus—It is more blessed to give than to receive.
Acts 20:35

1. Give amount of first Thank-Offering.
2. Give amount of last Thank-Offering.
3. Give amount of total Thank-Offering.
4. What use is made of the Thank-Offering?
5. How may we find more joy in giving?

"We praise thee, O God!
For Thy spirit of light,
Who has shown us our Savior
And scattered our night."

6

He that spared not His own Son, but delivered him up for us all, how shall he not with Him also freely give us all things?
Rom. 8:32

1. What is a Life Membership of W. G. M. S.?
2. What is meant by Life Membership Fund?
3. How many members of our society are Life Members? Give names.
4. What reasons do we have this year for thanksgiving?
5. Name ten blessings which we have that are not enjoyed by our heathen sisters.

"There's gladness in my soul today,
And hope, and praise, and love,
For blessings which He gives me now,
For joys 'laid up' above."

7

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart.—Ex. 25.2

1. Who has charge of the Thank-Offering money, and what does she do with it?
2. What are all the duties of a society Thank-Offering secretary?
3. Who makes out the annual report, and give date of sending?
4. What is meant by Honor Roll of W. M. S. and Y. W. M. S.?
5. Give your best reason for using the thank-offering box.

"A grateful mind
By owing owes not, but still pays, at once
Indebted and discharged."—Milton.

8

As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.—I Pet. 4:10.

1. Should only members of the society use boxes?
2. When should preparation for the next Thank-Offering be begun?
3. What is the best method you know?
4. What place does prayer have in this movement?
5. Do you think a more faithful use of the Prayer Cycle would tend to increase the Thank-Offering?

"For if you put by little to little, and do so often, it will quickly become much."
—Hesoid.

9

A gift is as a precious stone in the eyes of him that hath it; withersoever it turneth, it prospereth.—Pro. 17:8.

1. What disbursement was made of the last Thank-offering?
2. Why cannot the Thank-offering be used to make up the Missionary Budget of any congregation?
3. Can the Thank-offering be used for any purchase in the local congregation?
4. Does the giving of a large Thank-offering lessen the amount given to other causes? Why?
5. How can we increase our own interest in missions?

"Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant." —Hosea Ballou.

10

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.
Prov. 11:24.

1. For what are you thankful—
   1. As a Christian woman?
   2. As a member of a Christian home?
   3. As members of Christ's Church?
   4. As a citizen of a Christian nation?
   5. As a daughter of the King?

"Heirs to the kingdom of Jesus the Lord,
Go tell the world of His love;
Publish the blessings that flow from His word,
Go tell the World of His love;
Love that has purchased redemption from sin,
Love that makes happy the spirit within.
Love that will help us our conquest to win,
Go tell the world of his love."

LIFE MEMBERSHIP

SENIOR LIFE MEMBERS.

At $25 Each.

From October 15, 1922 to November 15, 1922.

77. Miss Maria Fost. Savanah, Ohio. Charter Member of the Savanah, Ohio U. P. W. M. S., organized Jan., 1880.
78. A friend. (By a friend). Certificate sent to Mrs. W. O. Thompson, Cedarville, Ohio.
79. Fannie A. Binder. By brother J. K. Binder. 138 S. 4th Street, Greenfield, O.
80. Mrs. Sue Harper. By W. M. S. Jamestown, O.
81. Mrs. Myrtle Lackey. By C. C. Lackey, Jamestown, Ohio. In memory of Dr. J. C. Lackey.
82. Mima McClymonds, By the Y. W. M. S. of Kirkwood. Kirkwood, Ill.
83. Mary S. Gordon, By the Y. W. M. S. of Kirkwood. Kirkwood, Ill.
84. Martha Glass, By the Martha Glass Mission Circle, Alexis, Ill. Cairo Egypt.
85. Mrs. James M. Jameison, By Martha Circle, Jamestown, Pa.
86. Mrs. T. R. McElhaney, By a friend, Jamestown, Pa.
87. Mrs. John Waters, By her son and friends, Jamestown, Pa.
88. Mrs. Milo McFeelers, Cairo Egypt. By "The Martha Circle," of the Jamestown U. P. C.
89. Miss Sarah Hague, Jamestown, Pa. By herself.
90. Mrs. Ida E. Lang, Erie, Pa. By First Erie.
91. Mrs. Susan K. Shaw, 433 Fourth St., Braddock.
92. Ethel Marie Fleming. In Memoriam.
93. Mrs. Anna B. Lytle, 1015 E. Boston Ave. Monmouth, Ill., By her son, Rev. James P. Lytle, 512 W. 72nd St., N. Y. C.
94. Mrs. J. B. Torrence, By her son and daughters, Blairsville, Pa.
95. Mrs. J. C. Fetzer, In loving memory of her husband. By Mrs. J. C. Fetzer, Fifth St., Beaver, Pa.
96. Mrs. R. W. Moore, Xenia, Ohio, by her husband, R. W. Moore.

97. Mrs. John McVay, Xenia, Ohio, in memory of her husband, by their friends Mr. and Mrs. George Moore.
98. Mrs. Grace B. Tannehill, Yellow Springs, Ohio. By her sister Miss Anges Kyle.
99. Mrs. Rolana Newland, 123 E. Liberty St., Springfield, Ohio, by her sister Miss Agnes Kyle.
100. Mrs. Martha Gillespie Carson, In memoriam, by her daughter, Mrs. A. C. Currie, 137 West Grand Ave., Springfield, Ohio.
101. Mrs. Jessis Turnbull, Cedarville, R. D. 2, by her sister, Mrs. O. W. Hogue.
102. Mrs. W. E. McClure
103. Miss Myrtle Patton
104. Mrs. Nettie Pyle
105. Miss Edith Rathburn
106. Miss Laura Snodgrass
107. Mrs. Margaret A. White
108. Mrs. A. H. Wilson
109. Mrs. Harriet I. Wilson

The above eight Life Members are from the First Church, Columbus, Ohio.

110. Mrs. R. G. Smith, Tama, Iowa, By W. M. First Xenia.
111. Mrs. J. S. Van Eaton, Xenia, Ohio in memory of Mrs. Martha Bradford, by friends.
112. Mrs. J. F. Hutchison, Xenia, Ohio, by friends.
113. Lucy Matthews, Xenia, Ohio, by Y. W. Society.
114. Mary Andrews, Xenia, Ohio, by her her mother.
115. Mrs. Wm. F. Helt, 5650, Perrysville Ave., N. S., by her husband.
116. Mrs. Murdock MacLennan, By The MacLead Bible Class.
117. Mrs D. J. MacLean, By The MacLead Bible Class.

OUR FORTIETH ANNIVERSARY.

As is well known to every United Presbyterian woman, the Women's General Missionary Society of the United Presbyterian Church of North America was organized in the First Church, Allegheny, May, 1883. The undersigned would consider it quite a favor if this article should attract the notice of any woman who was present at that Conference in 1883, if that woman would kindly send her name and address as promptly as possible to Room 904, Publication Building, Pittsburgh, Pa.

At the meeting above mentioned the organization was born and named. The following year, 1884, the constitution was adopted at a convention held in Sparta, Illinois. We hope that we may have the name and address, of every lady who was in attendance at the Sparta meeting, sent as above to the Publication Building, Pittsburgh, Pa.

The next forward step was taken in the Second Church, Allegheny, May, 1886, when the charter was adopted and members of the first Women's Board elected. The names and addresses of all members of Missionary Societies who were present at the meeting in 1886, are also requested.

We hope that you will all unite with us in prayer that this fortieth convention may be the very best we have ever held because it shall be the most spiritual. We hope it will be largely attended and that no one will allow the distance of the cost of travel to be the only influence that will keep them at home. We are planning to make this fortieth anniversary notable, which is the main reason why we want the addresses above referred to.

MRS. H. C. CAMPBELL.
Pittsburgh, Pa.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, Dormont, Pa.

MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."
AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETEEN TWO POINTS."

YOUNG WOMEN'S SPECIAL WORK FOR 1922—1923.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Mrs Mary Magee: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary. Spokane, Washington.

Amount asked, 2,440. Total askings, 6,764. Each society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMENS SOCIETIES.

Westmoreland Presbyterial—Wilmerding Young Women's Missionary Society—12 members; Pres. Miss Jennie Munro.

Butler Presbyterial—Clintonville Mary J. Campbell Young Women's Missionary Society—11 members.

YOUNG WOMENS SPECIAL.

More than two hundred dollars in excess of the amount reported last year at this time! Nearly $1100, (just seven dollars lacking), reported November 1. Almost *eight hundred dollars* short last year! We are sure if the present rate of increase continues that such a thing will not happen this year. May every society do its share. One 2-cent postage a week or its value, will more than do it so far as the individual is concerned.

REGULAR FUNDS.

How about it? Are you endeavoring to help along the four mission departments, foreign, home, etc.,) and other objects for which the members of the many missionary societies are responsible? See that your presbyterial treasurer receives a check at least quarterly and that no object is slighted. "Every little helps." "Many a mickle makes a muckle." If you cannot *do much, do something.* Invest and then draw interest from your investment. Try it this year and you will never want to do otherwise.

"LOOK AND LISTEN."

We are told that if one would discover the haunts and ways of the little wood folk, he must not wonder around among the trees seeking information. These clever creatures have a way of disguising their abodes and of remaining quiet if strange human beings are around. Rather would such any one choose a position under a high tree and sit quiet then will the timid litttle folk come out and their actions may be observed and homes discovered.

Very much like these wood creatures is the human kind. Sternly prying ones defeat the very object of their inquiry, that of information. May we learn a lesson from the forest wild things as we go about in our day's work.

One learns many things by remaining quiet. Listen to conversation, read letters, study magazines, and you will know how prevalent both good and its opposite are. You can soon discover where religious fervor is abundant, where the cause is of utmost concern to the individual or society, where intelligence is of prime importance.

Not much looking and listening will tell you why a society is prosperous, why the congregation listens to the appeals of that society, why the General Society makes note of it. If you sit quiet a while you will notice in a remarkable degree the absence of selfishness, the spirit of generosity, the feeling of sisterhood for the woman and girls of the world.

Criticism of one another will be lacking. Each one will be endeavoring to promote the other's well being. The same may be said of the different missionary organizations of the Church, one to the other, if the Church is large enough to afford more than one organization. One will in no way infringe on the other's rights, but will openly and lovingly seek to help.

Sometimes "looking and listening" has brought this information: that a senior society has interfered with the girls of the Church organizing. Again it has been said that the girls were so half-hearted that the organization withered and died almost before it was fully organized. Word has come that some professed, Christian girls are so taken up by the world and the things of the world that they have no desire to help advance the kingdom. They are earthbound as it were. This same thing has been said of many quite mature in life. Then it is said that some societies become over zealous. They are so anxious to make themselves heard that they over step all bounds in order to do so. Let us learn that real success must have a good rock foundation or it will soon be swept away.

The wood folk go along in their own way, doing the things the Creator planned for them. They obey law. The human kind can do no less and succeed.

If you will do a little "looking and listening" in your own Church, you may find ways you may be most useful. At least, you will learn to keep from doing that which annoys, iritates, destroys harmony, crushes the spirit. "We need not be afraid of infringing upon other people's rights by being considerate of them; there are no patents on patience."

May we each take thought on the matter in hand, knowing that it is no easy task." It is easy to travel a long way without getting any where." May the rest of the quotation not be said, of us. "And there are those who spend a life time in that fashion." Keep looking and listening.

Ida B. Little.

Dear Co-Workers,

Jubilee Hospital continues to be a great asset to the colored people of this community. The kind and efficient treatment given has so impressed them that now, instead of dreading to come to the hospital and many times suffering untold hardships, they are only too glad to be brought here. No one but Jesus knows how many prayers have gone up for those who have made this hospital possible.

Last year a committee of colored women was organized in town to cooperate with the hospital and two of these members came every week, brought flowers, read the Bible and comforted the sick. These women were so impressed with the work being done that out of their slender means they made contributions.

Best wishes to all the workers,
I am one of your special workers.
Eva Johnson, R. N.

CONCERNING BIBLE QUESTIONS.

Many favorable comments were made on the Bible questions which appeared in the Magazine during last winter. Request has come that more questions be provided. Thinking that the thought stimulation has been desirable and the habit of searching the scriptures worth while, not to speak of the spiritual good which may have been received. It has been decided to open a new series in the January issue of the Magazine. Answers will appear in Feburary number as well as another list of questions.

Societies may arrange any contest plan they desire to use as a finale to the course. Some may desire to repeat the plan of last year, "the baseball game."

If you desire to have further information, same will be granted, if possible, by writing Women's Board Rooms, 904 Publication Building, Pittsburgh, Pa.

IN REGARD TO INSTITUTES.

A report of the Y. W. M. S. Institute of Des Moines Presbytery has been asked for. There were plans to have various leaders hand in their perplexing problems having the questions classified. The discussions were very interesting and many splendid suggestions were offered; but the part that really counts is whether or not any action is to come from this conference. We started something which we hope will bring results. We found that only five congregations out of twenty one in the presbytery have socities. One delegate from each congregation has been assigned the task of sending answers to the following questions by Dec. 1.

"How many young ladies in your congregation between ages of 15 and 25? How many have any connection with any missionary society? If any are not in society, why? This will tell us where our Young Women are. Whenever it seems that there is an opening for a new society some experienced person will be sent to help them organize. Chain letters are to connect societies already organized so that new ideas may be exchanged.

One of the outstanding impressions of the institute was the supreme importance of the training of the children and young people for the work of the Master while they are young. Pray with us that the vision which we believe some receive at this conference may not grow dim, but rather grow brigther.

H. Helen Lackey,
Sec. of Y. W.
Des Moines Presbytery.

A FEW IMPRESSIONS OF FRENCHBURG.

Having resided near the Home Secretary, Mrs. Cook, for some years past and having had communication with her in connection with Church work, I have known much of interest about Frenchburg from the inception of the school, but the past two months have for me been "Frenchburg life."

Nature has endowed Frenchburg with much that is beautiful. One never tires of gazing at the green hills, now brown or red, except where clusters of pine trees stand out in green.

The little town and the campus with its splendid buildings seem completely hemmed in, "As round about *Frenchburg* the mountains ever stand." One hill is capped with a huge rock upon which is a smaller stone resembling a large petrified bird. This rock is called "Donathon," and is on the highest of the seven hills.

I feel that the Women's Board is most fortunate in its selection of workers, including the superintendent and principal and their families. It is interesting to note the leadings of Providence in bringing together from remote parts so many capable teachers whose sacrifices are not little. How splendidly they all fill their places.

The two special departments, music and sewing, more recently introduced are interesting features of school work, and must count in its future success.

I cannot but speak of the devotion of the sewing teacher, Mrs. Ure, whose own neatness and painstaking care in the class room together with her influence outside, must surely bring results.

Speaking of the dormitory—the assistant matron, Miss Cubit, has adjusted herself well indeed to her position, which is not an easy one.

We have plenty of space for all of the twenty-three girls and thirteen boys, but in caring for them, new problems confront us almost daily.

A family of four orphans, the oldest sixteen and the youngest seven, came in recently.

Doctor Mitchell to whom we go with all of our aches and pains has in the eight years past won a place in the hearts of these people for miles around, as she goes cheerfully to their aid when called upon.

A religious atmosphere prevades the place. Songs of our kind are heard from school halls, dormitory and Church other religious exercises accompanying.

Those of us who have been accustomed to hearing the best of preaching feel that we have not been the losers in that respect in coming to Frenchburg.

Mrs. Mary E. Magie.
Matron—Frenchburg School.

Do you know any Church where you can find one hundred young ladies organized to serve!

Come with me then, if you are interested, to the Sixth Church, Northside, Pittsburgh, Penn. and there you will find such an organized circle of girls, known as the "Young Ladies Mission Circle."

We believe there are some within our Church who know something about it but with no thought of boastfulness what ever, the writer will tell you a little more about it through the columns of this good magazine.

Just about ten years ago a few of the girls of the Sixth met to plan for a mission study class under the leadership of the pastor's wife, Mrs. A. W. Blackwood, and out of that little meeting grew a splendid circle of girls, organized with a corps of active officers, until this writing finds us enrolled at one hundred!

We meet the second Thursday evening of every month and we plan to have our program not only instructive and entertaining but inspiring.

At our last meeting held October 12th, there were fifty present, (our average attendance being fifty-five to sixty-five). Miss Ora Bell took us on a trip to Egypt and her account certainly made us recount our many blessings as American Young Ladies, despite the delightful fascination of the Orient.

Miss Anna Dietrich, a friend of our congregation, who recently returned from South America gave an interesting account of her trip and it was with deep regret that we heard of the unhappy conditions prevalent in our own sister America.

We listened also with great interest to Miss Elizabeth Wilson's report from the Presbyterial and especially enjoyed Mrs. H. C. Campbell's review of our Women's Association work, and wonderful development.

After devotions, the business of our circle is conducted, then the program and the social hour follow with refreshments served by a number of hostesses.

We find wonderful blessing in being a member of such a circle. The christian fellowship and companionship experienced cannot be measured and we wish for every congregation in the United Presbyterian Church just such a circle as ours.

We extend to all young ladies of our Church a cordial invitation to visit us at any time and to the missionaries we pledge our prayers and kindly interest in all their work at all times.

JANE McGIMPSEY.
Circle Editor.

WILL THIS INTEREST YOU?

It is the custom for most wholesale and retail establishments to take an annual inventory of the stock in hand. They may also make out a list of new goods that it might be well to add to their stock. Every spring at annual convention the result of the stock taking of different departments of the Women's General Missionary Society is given out. Hopes for greater accomplishments are mentioned. It is the purpose here to make some rather specific statements which may be helpful in bringing to light many new kinds of "goods" before April next. It is the hope that the stock in hand may thus be reinforced.

Last May when the number of Young Women's Societies was reported as 416, it was with a feeling of regret that a larger number could not be given. In many congregations, two or three societies are found. With this thought in mind, a comparison of the Assembly's Minutes and the Statistical Report was made. Out of a total of 933 congregations, 587 are without any missionary society for the girls and young women. 225 of the 587 congregations have memberships exceeding one hundred. In several cases the range is from two hundred to four hundred or more. Congregations of less than one hundred can find girls, and young women in sufficient number to have organizations. Can not the larger ones do as well?

A list of presbyteries follows:

Presbytery	No. of Congregations	Without Societies
Albany	9	6
Allegheny	40	22
Argyle	12	7
Arkansas Valley	18	13
Beaver Valley	44	32
Big Spring	11	9
Boston	17	13
Butler	28	19
Caledonia	17	11
Cedar Rapids	14	8
Chartiers	26	13
Chicago	12	4
Cleveland	28	15
College Springs	19	13
Colorado	10	4
Concordia	7	5
Conemaugh	28	24
Delaware	16	11
Des Moines	21	15
Detroit	9	6
Garnett	7	6
Hudson	15	10
Idaho	6	4
Illinois Central	7	6
Illinois Southern	26	16
Indiana	14	11
Northern Indiana	5	5
Kansas City	11	6

Keokuk	17	10
Kiskiminetus	19	13
Lake	24	17
Los Angeles	14	8
Mansfield	12	10
Mercer	14	8
Monmouth	16	10
Monongahela	48	12
Muskingum	28	22
Oklahoma	5	4
Ohio First	24	19
Omaha	8	5
Oregon	9	8
Pawnee	10	8
Philadelphia	25	6
Puget Sound	12	9
Rock Island	15	5
San Francisco	15	8
Sidney	13	11
Spokane	8	3
Steubenville	19	9
Tennessee	12	7
Texas	5	4
Uncompaghre	2	2
Vermont	7	7
Westmoreland	34	22
Wheeling	18	11
Wisconsin	6	4
Xenia	14	9

Judging by the above figures, there remains much yet to be done. Will you not help to bring into existence and to active work the possible organizations?

I. B. L.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 5 Trenton Ave., Wilkinsburg, Pa.

TAMA INDIAN MISSION.

By T. D. Edgar, D.D.

Dean Vaughan spake truly when he said: "Know and you will feel. Know and you will pray. Know and you will help. You will be ashamed of the sluggishness, of the isolation, of the selfishness, which has made you think only of your own people and your father's house." It has always been true that "facts are the fuel which feeds the fire of missions." We are neither interested in, nor do we grieve over the things of which we are ignorant.

The above reflections have been prompted by a recent visit to the Indian Reservation near Tama, Iowa, where religious work is being carried on under the direction of the Women's Board of the United Presbyterian Church. The writer has long had some knowledge of the work, and an interest commensurate with that knowledge. The Secretary of that department of the work of the Women's Board is one of his parishioners, and one could not long be in the presence of Mrs. John S. Crawford without sharing to some extent in her knowledge and enthusiasm regarding all three of the fields where work among the Indians is being prosecuted. Then, dating from both college and seminary days, he has enjoyed the friendship of the missionary at Tama, the Rev. Robert Gailey Smith. His knowledge of the field and interest in it has probably been up to that of the average United pastor. But his recent visit has revealed how inadequate was his knowledge, and consequently, how limited were his interest and appreciation.

In company with Drs. J. Alvin Orr and A. C. Douglass, and being piloted by the faithful missionary, the trip was made in Mr. Smith's faithful Ford, from Traer, Iowa. We gathered information as we went. Some of the history of the work was given. Some injustices the red man has had to suffer at the hands of his white brother, were recited. As we know, the American Indian is neither a citizen nor an alien. He has neither the privileges nor the immunities that his white brother enjoys. He is a ward of our nation, and is subject to federal laws. His legal status is not greatly unlike that of those who are mentally deficient. His present legal standing is an injustice to him, and is at times a menace to his white neighbors. Being under federal authority, he often disregards the laws of the State in which he resides, and even defies the authority of the Commonwealth. Being a dependent, he is likely to lack initiative, and to feel that provision will be made for him regardless of his own efforts. He has small incentive to think and act for himself. Too frequently he has been exploited. In many instances he has been practically robbed of his land, and has been driven from place to place. The ancestors of these now at Tama were deceived into selling their land for a pittance, which was to be paid to them in installments in a State farther west, as they were compelled to leave. Later some of them returned and bought land, and they and their descendants have increased in numbers and holdings until now the nearly four hundred Indians own and occupy the nearly four thousand acres of the reservation. Here faithful servants of the Church have sought to teach them the knowledge of Jesus, which alone can transform their lives. Miss Campbell was director of the work quite a number of years ago. Seventeen years ago Mr. and Mrs. Smith took charge of the work and were on the field for some years, and were followed by the late Rev. D. A. Cooper and Mrs. Cooper. Upon their retirement, Mrs. and Mrs. Smith returned to the field and have since been in charge. They have seen many changes, both material and spiritual. Seventeen years ago all the families lived in tepees. Now all but three live in houses that are modest, yet comfortable. The visitors were taken to one of the tepees, where they were made welcome because they were friends of Mr. Smith. Seated on mats around the low fire, they conversed with the old woman, 74 years old, in charge, through an interpreter. Asked about some building materials near by, she said they were going to build a house this fall, but she was afraid she wouldn't like it. She was quite ready to answer questions, and was anxious to have us know how good Mr. and Mrs. Smith had been to her. After we had gone we learned from Mr. Smith that she had once been the victim of a runaway accident, and that she had not ceased to be grateful for kindly ministries at that time. It is well known that Indians do not forget a kindness. This old woman is not a Christian, and may never be, but she has received and appreciates humane and Christian help.

Christian homes were also visited, and the transforming power of the gospel was in evidence. The school and the Church are close together there, as they should ever be. Between the two stands the missionary's home. It supports both and receives help from both. Its very location is a parable. The people are now rejoicing in the neat and comfortable chapel that has been recently erected out of New World Movement funds. It serves not only for the religious services on Sabbath and weekdays; but is a social center as well. Instructive entertainments are given and pictures are shown from time to time. The missionary conducts seven religious services a week. Some of these are in the school buildings, two of which are on the reservation. Services are also held weekly at a sanitarium for tubercular Indian children, which is about two miles distant. We visited this sanitorium, which is under federal control, and is well appointed. The superintendent, Dr. Braid, and Mr. Smith, of our mission, co-operate in many ways.

Space will not permit even a reference to many things that interested us; but the contrasts between that which is pagan and that which is Christian were constantly in evidence. One of the most marked was to be found in the cemetery located on a bluff not far from the mission property. The pagan graves presented a dreary and disconsolate appearance, with their arching roofs of rough poles. The neatly kept mounds marked with head-stones were easily recognized as the places where Christian forms had been laid to rest.

The work proceeds slowly and not without its discouragements; but there are many things to gladden the heart. Quite a number have accepted the Christian faith and are living it among their fellows. The recent illness of Mrs. Smith and her long hospital experience gave the Indians an opportunity to show how large a place the missionary and his wife have in their lives. The tokens of appreciation were many and often unique. We were all impressed with the self-sacrificing work being done by the missionaries, and that had been done by those who had preceded them. One of our party said: "Gailey Smith could not help being a missionary. His parents were pioneer home-missionaries in Kansas. His sister has spent almost a half century in Egypt. And Gailey just had to find a difficult and needy field where he could pour out his life in behalf of others."

It would be hard to find better friends of the red man than Mr. and Mrs. Smith. They instruct, entertain, (they are both accomplished musicians), comfort, rebuke, counsel, and nurse those among whom they labor. Mr. Smith has often plead their causes in the courts. He has risked life and limbs to protect them, and on at least one occasion, went to prison for their sakes. His false arrest was quite costly to those who made it, but that is a story in itself.

I am sure that three United Presbyterian ministers will not forget their visit to the Tama mission field, nor will they cease to pray and labor for the work and workers there.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS AND HELPS, 1923-24.

Foreign

Building With India (Senior), cloth 75c., paper, 50c.
How to Use "Building With India," 15c.
Suggestions to Leaders for "Building With India." 15c.
The Wonderland of India (Junior), paper only 40c.
Guide for Leaders for "Wonderland of India." 15c.
India Primary Picture Stories, 50c. per set.
Everyday India, Picture Sheet, 25c.
Boys and Girls of India, Picture Sheet, 25c.
Larola, (A one-act India play), 25c.

Home.

The Trend of the Races (Senior), cloth 75c., paper 50c.
Suggestion for Leaders for "The Trend of the Races," 15c.
The Magic Box (Junior), paper only, 40c.
Leader's Manual for "The Magic Box," 15c.
Negro Primary Picture Stories 50c. per set.
Negro Neighbors Picture Sheet, 25c.

Maps—Egypt, India, Sudan and Abyssinia. $1.00 each or $2.75 for the three.

Standard Mission Study Books.

Facts and Folks in Our Fields Aboard. Cloth, 75c., paper, 50c.
How to Use "Facts and Folks," 15c.
Facts and Folks Pageant, 15c.
The UP Trail, 40c.
How to Use "The UP Trail," 15c.
Pictures and Tickets for "The UP Trail" trip, 1c. each, 10c. per doz.
Missionary Lessons for Youngest Juniors, 30c.

Standard Supplies.

Prayer Cycle. 10c. each, $1.00 per doz.
Daughters of India, 10c. each, $1.00 per doz.
The Power House at Pathankot, 75c.
The President's Book, 15c.
Recitation Book for Juniors and L. L. B., 25c.
Missionary Mother Goose Rhymes, 25c.
Wall Roll, $1.00.
Missionary Game, 25c.
Post Cards of our Foreign Fields (18 in set), 2c. each, 30c. the set.
Statistical Reports, 15c.
Budget Cards, 35c. per 100.
Contribution Envelopes for W. M. S., Y. W. M. S., and Juniors, 25c. per 100.

Leaflets for January Program.

India Leaflets as Listed in November Magazine.
Child Life in India, 2c.
India's Womanhood, 5c.
Little Daughters of India, 2c.
Little Girl Life in India, 2c.
When Death Comes in India, 2c.
A Woman's Sorrow, 2c.
Hospitals-Freedmen, 3c.
Influence of Mission Schools in the South, 3c.
Women's Work in Freedmen's Missions, 2c.
The Plea of the Submerged Tenth, 3c.
A Needy Race, 3c.
The Americanization of the Native American, 3c.
Work at Simnasho, 3c.

DAY OF PRAYER FOR MISSIONS.

The Day of Prayer for Missions will be observed Friday, February 16, 1923. It will be observed by all denominations in the United States and Canada and includes both Foreign and Home Missions.

Programs are for sale in this office at 2c. each or $1.50 per 100. "A Call to Prayer" is free.

Please order supplies early.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Thank Offerings are the important things for October, November, and December. We are all praying that the Lord will send us the Thank Offering that He knows the work requires. We do hope that it will never be allowed to lag, but that each year will be a little better than the previous year, for, as the work increases more money is needed.

Institutes and addresses in the interest of the New World Movement are also the order of the day. The foreign work was given over to the New York and Pittsburg Synods. All of our missionaries at home, who are not attending a University, are out with the teams. The plans and the programs were all prepared by the Foreign Board. The Women's Board gladly acceded to the request to help with the finances. Accordingly, checks were sent to all our young women in advance so that they might have sufficient funds wherewith to pay their travelling expenses.

Do not forget to pray that the Lord will hinder the United Presbyterian Church from making a pledge that it failed to keep. We have promised the Lord more than eleven million. We are sure that we can do it. If we are faithful in prayer, He will give the grace necessary to fulfill the vow and pay the pledges. Without the New World Movement our work could not advance as rapidly as circumstances demand.

The first young lady who applied, since the party sailed in the autumn, has been elected to go to Egypt. Her qualifications seem to be unusually fine. We are praying that the Lord may make His way very plain to send her out in the autumn. Pray that the Lord will call out and thrust out all whom He has planned to go to our foreign fields next September. It is not too soon to take up the question now of application blanks.

The prayers that were offered for the safety of the parties travelling to our four fields have all been graciously answered and word has been received that everyone has reached their destination in peace and in fine physical condition. All write in highest terms of the wonderful fellowship that was had on shipboard. Bible lessons and meetings for prayer, language study, and discussions of various topics of work, helped to make the time pass very swiftly. For the first time the party for the Sudan were not required to disembark at Port Said, but remained on the vessel as far as Port Sudan and then took a train to Khartum, thus saving four or five transportations of baggage and a great deal of extra money for travel.

You will all be grieved to learn that the youngest son of Mr. and Mrs. Oyler, of Doleib Hill, was taken from his earthly to his heavenly home shortly after they arrived in the Sudan. He was only ill a few days. Two of the dear children of this devoted missionary and his wife are now with the Lord. Someone has said, "Heaven is not complete without the little ones." Pray that these bereaved parents may have the comfort of the Holy Spirit and be able to say through their tears, "Thy will be done."

The plans for the Tanta Girls School are completed. Mr. Henderson prepared a sketch of what was wanted, drawn to a scale. Mr. J. L. Beatty, our architect in Pittsburgh, drew up the plans in detail. Blue prints have been sent to Egypt, and to Mr. Hoyman, Mr. Henderson, and Miss McMillan in this country. It is estimated that the building will cost not less than one hundred thousand dollars. Fifty was the original sum asked for, but that was before the war. Since that time prices have soared. We feel confident that the Lord will send into our Treasury all the money needed so that the building when completed may be dedicated to His service free of debt.

The plans for the hospital at Addis Ababa, in memory of the mother and wife of Mr. W. S. George, will soon be completed. Great interest is being taken in this new enterprise. It was not included in the New World Movement Survey, but Mr. George's magnificent gift of fifty thousand dollars made it clear to us that the Lord was asking us to undertake this work for Him. A definite announcement will be made in the Magazine as soon as the land is secured after Dr. Lambie's return. Also sizes of all kinds of beddings and linens, etc., in ample time. It is thought best not to make articles and pack boxes now. This time next year will be early enough, and we have no place in Abyssinia where they could be stored.

The national Thanksgiving will be over before this reaches you, but the occasion, and the need, and the opportunity for thanksgiving is not limited to any date, or time, or place. "He daily loadeth us with benefits." Let us thank Him for the past, praise Him for the present, and trust Him for the future.

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

"The Bible was given for—

The black and the white,
The slave and the free,
The sick and the Well,
The sad and the happy,
The poor and the rich,
The weak and the strong,
The dull and the wise,
The small and the great,
The young and the old,
The lost and the saved,

The Bible was given for YOU."

BIBLE READINGS FOR JANUARY.

The readings for this month treat of vital matters. Pray daily for a blessing upon their use. Try to interest others in them, for "The word of God is quick and powerful"—Hebrews 4:12. "If (the gospel of Christ) is the power of God unto salvation to every one that believeth."—Romans 1:16.

The Death of Jesus Christ.

1. Behold the Sacrifice! Luke 23:33-53.
2. It was God's plan "from the foundation of the world." Rev. 13:8. Gen. 3:14-15. Isaiah 53.
3. Purpose.—Atonement, redemption, reconciliation. I. John 4:9-14. Rom. 5:6-8. John 3:14-16. John 15:12-14. I. Peter 3:8.
4. The Purpose was fulfilled. Rom. 5:9-21. Rom. 3:24-26. Gal. 3:13-14.
5. Cleansing through the Blood. I John 1:7. Heb. 9:11-28.
6. Sons, not slaves. Gal. 4:1-7. Rom. 8:14-17. Titus 3:4-7.
7. Satan humbled; Christ exalted. Heb. 2:14, 15. Rev. 12:10, 11. Rev. 11:15-17. Phil. 2:9-11. Isaiah 53:11,12.
8. The sinner given access to God. Heb. 10:1-23.

Salvation.

9. Man's wickedness made salvation imperative. Rom. 1:1-23.
10. God's judgment is just. Rom. 2:1-11.
11. There was no other help for us. Isaiah 59:9-21.
12. Not by our works. Eph. 2:1-22.
13. Saved, "to the praise of His glory." Eph. 1:1-23.
14. Offered to Jew and Gentile alike. Rom. 10. Our duty to both, vs. 14 and 15.
15. Offered to the lowest. Luke 7:36-50; 8:1-3.
16. Offered even to blasphemers. I Tim. 1:5-17.
17. Satisfies the thirsting soul. John 7:11-39.
18. Changes the life. Gal. 5:13-26.
19. Makes a new man. Col. 3.
20. Supports in sorrow and in the prospect of death. 2 Cor. 4:8-18; 5:1-10.
21. Brings perfect peace. John 14.
22. Brings purity, Eph. 4:1-16.
23. Brings the saved into unity. Eph. 4:17-32.
24. Readers, accept this salvation! Job. 22:21-30. Matt. 11:28-30.
25. Tell it to others. Matt. 28:16-20. Ezek. 33:1-11.

Regeneration—The New Birth.

26. "Ye must be born again." Jer. 17:9. John 3:1-21.
27. The Author of the New Birth. I Peter 1:1-12.
28. How are we born again? I John 5:1-15. John 1:12, 13.
29. How can we know that we are born again? I John 3.
30. Other signs of the New Birth. Rom. 8:9-17. I John 2:24, 25.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary **206 Lexington Ave., Aspinwall, Pa.**

"WHAT JOHN SAW."

At the Juniors' Exhibit at New Castle W. G. M. S. Convention.

By Kate A. Hill.

I first met John at New Castle. He lived not far from the Church. One morning I invited him to meet me at the Church to visit the "Exhibit." He came about eight o'clock just as I was showing a group of girls about the India Village.

His eyes were full of interest as he looked at the little clay models of the men and women and children with their brown skin and bright clothing.

He could hardly keep his hands off the wooden model of a well with the Persian wheel. He wanted to see the "wheels go round."

The group of houses with flat roofs and the shops in the center of the village were new and interesting to him.

He could imagine why the boy sat on the top of one of the flat roofs and watched the wedding procession go by. The tiny bride with her rare rings and jewelry carried on the shoulders of four men was something he had never heard about.

The oxen at the mud manger. The farming implement all yoked up to the oxen ready to go out to the field were most realistic. Often I could read the questions in his bright eyes before he asked them.

The snake charmer under the tree held his attention for a long time and I could almost hear him think "I wish I had one."

The doctor with his patient. The tailer making a coat. The shop keeper weighing out supplies to the customers. The policeman with his uniform and stick. The low caste man with his basket and frown, the farmer with his load of unrefined suger, even the little black specks to look like flies made the village life seem very near.

There were the camels carrying the missionary camp and nearby on a Punjabi bedstead sat the missionary talking to a group of men.

It seemed to me that morning I often met John as I came in or went out of the east door of the Church. He was either taking some little friend into the Exhibit room or coming out. A group was always found there.

A daily paper said "everything so true that the very expression of the faces indicated caste and religion."

This village was made under the direction of Rev. A. B. Caldwell. In his city lived a potter of rare skill with Oriental patience he moulded the little clay figures and baked them in a kiln. Dr. Caldwell had special boxes made and wrapped each one in cotton and brought them to America. They have crossed the country several times and have been exhibited several times and always create a deep interest.

But John found other things in that Exhibit, for it was the thirtieth Anniversary of the Juniors. They had been busy all the year and celebrated by having the greatest Exhibit they ever had, almost seven thousand articles. There were dolls, scrap books, big and little, myrids of cards and quilt patches, rugs and towels, bags for sewing and laundry purpose, games and toys, dresses and aprons, beads and gloves. Soap of every shape and color and all sorts of odds and ends that would delight the heart of the children in any land.

But the dolls were the greatest interest. There were over 500 of them. Big dolls and little dolls, boy dolls and girl dolls, even baby dolls. Some dolls were all dressed up for a party, others were ready for work. Knoxville Hospital sent white capped dolls and the Y. W. C. A. of Knoxville College sent dolls all marked with their names for the girls in the Sudan.

Greensburg had thirty dolls for the thirty year of Junior work. Needless to say many little hearts will be made happy by these dolls. Mrs. A. M. Johnson sent three dolls "just alike." One was sent to India, one to Egypt, and one to the Sudan. They could say "mamma" and were introduced to the Convention.

I really think John missed the best part of the Exhibit, it was the next day after the Convention closed. It wasn't his fault he missed it for school began at nine o'clock. Early in the morning great packing boxes arrived, then came Mrs. Milliken Junior secretary, Mrs. Reed of the Exhibit committee from New Castle and the Missionaries.

First a box was selected for each field, India, Egypt, Sudan, Freedmen, Indian and Mountain. All dolls, quilts, toys, cards, etc., marked for a certain person or school were gathered together. I was so happy when I saw some dolls marked for the "Adams girls in Egypt." The missionary children have to do without so many things that children in America have, I thought it fine that some Junior friends remembered them.

At last everything was divided and all the beautiful things John and the delegates had enjoyed seeing during Convention days were packed away. The boxes securely fastened and plainly marked and all the love and interest that had inspired Juniors and their leaders speeded the boxes on their way to cheer hearts and lives of other children in other places. Their arrival will be the beginning of another story.

The Exhibit committee had a "big job" in unpacking, arranging all the things sent in but they did their work well. Long tables about the rooms afforded places for display. The walls were covered with quilts and rugs and posters. Junior colors decorated the rooms. It was a most attractive arrangement and there was always some one in the Exhibit room looking, admiring and taking notes of what their Juniors could do.

Little Jean, daughter of Rev. and Mrs. Copeland came with her mother, who was chairman of the Exhibit Committee and greatly enjoyed helping to unpack all the boxes and seeing all the "pretty things." We all loved Jean and thought she part of the Exhibit.

STUDY FOR THE MONTH.

Foreign Missions:

BUILDING WITH INDIA.

By Dr. Johnson Fleming.

Chapter 1—India's Heritage.

Bible Lesson—John 3:1-21.

Roll Call—Historical Fact about India.

1. **India of Yesterday.**
2. **India's Religious Spirit.**
3. **How Shall we help Build.**

Home Missions:

"THE TREND OF THE RACES."

By Geo. E. Haynes.

Who's who? The author (Foreword) Theme of text page 21.

Chapter 1—We Face the Future.

1. **Racial relations yesterday and today.**
2. **Ways of settlement.**
3. **Public Opinion of the white world, of the Negro world.**
4. **Racial relations a challenge.**

MISSIONARY REVIEW OF THE WORLD $2.50
WOMEN'S MISSIONARY MAGAZINE $1.00
BOTH FOR $3.00.
INCLUDE THIS COMBINATION IN YOUR GIFTS.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

Fire has again visited our mission. The boys dormitory at Henderson, owned by the Freedmen's Board was burned to the ground on a recent Sabbath evening when they were all at the Church service. Nothing was saved and the boys lost every thing except the clothes they were wearing. The teachers were moved to the girls dormitory in order to make room for the boys, when two weeks later the Teachers home met the same fate and was burned to the ground, also. It has not been definitely decided, but it is thought both fires were of incendiary orgin.

The schools all report a record breaking attendance. Mr. J. T. Cotton of Canton Bend says "Better days are coming, for the people are becoming more intelligent each year and they are making the home life of their children better. The children have always taken to the sewing and domestic science work and are eager to get the instruction offered.

At Prairie they have between 30 and 40 boarders which are enough to fill both dormitories there. Extra beds, mattresses and pillows must be secured in order to accommodate all the boys and girls.

Mr. Bennett the farmer, reports a wonderful corn crop, although the cotton yield was not so large as he had expected. He expects to save some money this year, but the taxes have soared from $78 last year to $103.80 this year, which will reduce his savings to that extent.

A new sewing machine, some chairs and tables have been purchased for the sewing room at Townsville and they report a large attendance and facilities for the sewing classes, much improved.

Our hospitals are all busy and giving good service in their respective communities. Mrs. Lillie Moore Smith, has succeeded Mrs. Wilson in the "Robinson Memorial" Millers Ferry. She treated 32 cases during the month, the most serious ones were a man with a badly bruised leg, which yielded to the treatment given and an old woman who injured her arm severly and just escaped blood poisoning by the stremous measures taken by the Superintendent. These are examples of the kind of work being done for the Community of Millers Ferry.

Knoxville served 88 persons during the month. They had 11 major and 7 minor operations, mostly community cases. Rev. John Arter was a patient for several months and while everything was done for his comfort and to restore him to health, he died in our hospital. We are glad we were able to minister to him in his weakness who for so many years, was an energetic worker at our mission in Arlington.

Many of our schools ask the good friends of the Church for second hand clothing. The winter is coming on and the need at Bluestone, Riceville, Townsville, Prairie, Canton Bend and Millers Ferry is great. An appeal for clothing is met always with a most generous response and we are proud of our connection with women whose hearts and hands are ready to respond to an appeal from those who are less fortunate than they are.

"Inasmuch as ye have done it unto the least of these, ye have done it unto me."

FREEDMEN'S MISSIONS.

Athens, Tenn.—Rev. C. H. Wilson.
*Riceville, Tenn.—W. E. Dotson.
Knoxville, Tenn.—Rev. J. Kelly Giffen.
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
*Miller's Ferry, Ala.—Rev. C. S. Simpson, Camden, Ala. Mark "For Miller's Ferry."
*Prairie, Ala.—J. W. E. Wade, Postoffice address, Prairie, Ala.; shipping point, Cathrine, Ala.
*Annie Manie, Ala.—Rev. R. P. Williams, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
*Mark "For Bluestone Mission."
*Chase City, Va.—Rev. F. W. Wilson.
*Henderson, Vance Co., N. C. Rev. John A. Cotton, D. D.
*Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

A NEW PLAN FOR THE NEW YEAR.

Every woman a member of the Missionary Society.

First: What is the objective of a Missionary Society? The extension of Christ's Kingdom in the individual, the country and the world.

Second: Why should a Christian woman who loves Jesus Christ, who has accepted Him as her Saviour, who declares He is the only Saviour of the World and has allied herself with His Church be asked *to join* an organization that has for its object we the extension of His Kingdom? By her profession *she is a part of such an organization.*

Third: Why should any woman have an opportunity to say "I won't belong." Her refusal does not relieve her obligation or responsibility in doing her share.

Fourth: Have you the courage, patience and tact to reorganize your societies with *every woman in the congregation a member of the Missionary Society?*

THE NEW PLAN.

The pastor announces that Mrs. .... or Miss .... has been received into the membership of the congregation. On that day she receives from the officers of the W. M. S. or Y. W. M. S. a membership card.

MEMBERSHIP CARD.

"Membership in the .... United Presbyterian Church entitles you to membership in the Missionary Society. We meet .... of each month at .... o'clock in the Church (or homes)."

Signed ....

With this card should be a statement of the work of the Society and the Budget. "Our special missionary is Miss .... Her field is .... Her salary is $800.00. We contribute yearly $..........

We help support the seven Departments of Work of the Women's General Missionary Society.

Foreign Missions	$ ....
Home Missions	$ ....
Freedmen Missions	$ ....
Indian Missions	$ ....
Parsonage	$ ....
Ministerial Relief	$ ....

We contribute to the Isaiah 41:6 Fund .... The fund is to send small Presbyterials to the W. G. M. S.

Presbyterial Contingent .... per member.

W. G. M. S. Expense Fund $.05 per member.

Our Thank Offering is a voluntary gift each autumn. Our goal is ....

We want you cooperation in three ways. *First*—By informing yourself concerning our missionary work. (a) By attending regularly the monthly meetings. (b) By subscribing and reading the Women's Missionary Magazine. The cost is less than a postage stamp a week. Mrs. .... is the Magazine Agent. "Knowledge is Power."

Second—By definitely praying. The Prayer Cycle, the leaflet "Departments formation and help you to pray. "Prayer is work."

Third—By giving. Kindly enclose your offering to the above Budget in the enclosed envelopes each month and bring to our monthly meeting or place in the basket at the Church services. "Give your own measure."

With this card and statement there should be given to each woman a sample copy of the Magazine, a copy of the Prayer Cycle, the leaflet "Departments of Work," and twelve envelopes marked with her name and the name of the month.

Each Society should have two rolls. An active roll of the women attending, learning, giving, and also an Extension Department where the aged, invalid, business, professional and indifferent and all who are prevented from attendance would be enrolled. A Secretary looks after this Department, always endeavoring to transfer to the "Active Roll."

Some societies are already at work reorganizing their work with splendid results.

Let us have a good discussion of the whole plan and write your reasons "for" or "against" to Miss Kate A. Hill, 904 Publication Bldg., Pittsburgh, Pa.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Helen Artman, Appointed 1920 ....Sialkot City
Miss Hanah H. Beale, Appointed 1920 ....Rawalpindi
Miss Kathryn Beattie, Appointed 1920 ....Sangla Hill
Miss Minnie E. Beatty, Appointed 1912 ....Rawalpindi
Miss Roma Beatty, Appointed 1909 ....Pasrur
Miss Hazel Bennett, Appointed 1909 .. ....Gujranwala
Miss Rebecca Jean Black, Appointed 1921 ..Gujranwala
Miss Mary Lois Boyd, Appointed 1918 ..Sialkot City
Miss Olive I. Brown, Appointed 1920 ....Jhelum
Miss Theresa Brownlee, Appointed 1922 ....Sialkot
Miss Edna Broyles, Appointed 1919 ....Pasrur
Miss Lois Buchanan, Appointed 1910 ......Pathankot
Miss Elizabeth M. Caldwell, Appointed 1918, Gurdaspur
Miss A. Laura Cleland, Appointed 1903 ......Sargodha
Miss Mary R. Copeland, Appointed 1922 ......Sialkot
Miss Laurella Dickson, Appointed 1897 ....Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ..Sangla Hill
Miss Bessie Fleming, Appointed 1913 ....Sargodha
Miss Ella M. Gordon, Appointed 1893 ....Campbellpur
Miss Vida J. Graham, Appointed 1922 ....Rawalpindi
Miss Marietta Hamilton, Appointed 1916 ..Sangla Hill
Miss Sara S. Hoon, Appointed 1921 ......Gurdaspur
Miss Gertrude Horst, Appointed 1919 ......Zafarwal
Miss Janette Howland, Appointed 1922
Dr. Reba C. Hunsberger, Appointed 1921 ..Sialkot City
Miss Ella W. Jamison, Appointed 1921, ..Sialkot City
Miss Flora Jameson, Appointed 1903 ......Sangla Hill
Miss Florence M. Jones, R. N. Appointed 1920, Jhelum
Miss Mary Kyle, Appointed 1904 .... Pasrur
Miss Olive Laing, Appointed 1912 ....Sialkot City
Miss Mary A. Lawrence, Appointed 1893 ..Rawalpindi
Miss Mary F. Lincoln, R. N. Appointed 1919, Sargodha
Miss Mary E. Logan, Appointed 1891 .... Jhelum
Miss Eleanor W. Maconachie, Appointed 1909 ....
.... Pathankot
Miss E. Josephine Martin, Appointed 1896 ..Pathankot
Miss Mary E. Martin, Appointed 1890, Khangah Dogran
Miss Jane Martin, Appointed 1906 ..Khangah Dogran
Miss Henrietta Moore, Appointed 1898 ....Madhopur
Miss Sara A. Moore, Appointed 1917 ......Madhopur
Miss Jean B. Morrison, Appointed 1895 ....Abbottabad
Miss Elizabeth McCahon, Appointed 1875, Sialkot City
Miss Lillian McConnell, Appointed 1902 ....Lyallpur
Miss Rose A. McCullough, Appointed 1897 Gujranwala
Miss Willa Ramsey, Appointed 1921 ....Sialkot City
Miss Louise Scott, Appointed 1916 ....Gujranwala
Miss Kate E. Spencer, Appointed 1918 ....Sargodha
Miss Florence Tomaseck, Appointed 1919 ..Gujranwala
Miss Vivian L. Trimble, Appointed 1921,
.... Khangah Dogran
Miss Lorena B. Taylor, Appointed 1922, ...Sialkot
Miss Ruth A. Warnock, Appointed 1913, ...Sargodha
Miss George Wengart, Appointed 1919 ......Zafarwal
Miss Josephine White, Appointed 1884 ..Campbellpur
Miss Maria White, M. D., Appointed 1886 ....Pasrur
Miss Dora Whitely, Appointed 1911 ....Pasrur
Miss Carrie Worman, Appointed 1921 ....Sialkot City
Miss Gertrude E. Zink, Appointed 1919 ..... Lyallpur

NOW IN THIS COUNTRY.

Miss Mary J. Campbell, Appointed 1884 Waterloo, Iowa.
Miss Henrietta Cowden, Appointed 1905 ......
.... Quaker City, Ohio
Miss Nancey Hadley, 45 Garden St., Cambridge, Mass.
Miss Harriet Jongewaard, ...Orange City, Iowa.
Dr. Wilhemina Jongewaard, ...Orange City, Iowa.
Miss Fannie C. Martin, ...Apollo, Pa.
Dr. J. P. Simpson, Appointed 1902 ..Radford, Virginia
Miss Mabel C. Stewart, ...New Wilmington, Pa.
Miss Margaret Anderson, Appointed 1918,
..............902 Carson Ave., La Junta, Colorado.

MISSIONARIES-ELECT.

Miss Eunice Cleland, Appointed 1922.

EGYPT.

Miss Sara M. Adair, Appointed, 1918 .... Cairo
Miss Alda B. Atchison, Appointed 1904 .... Cairo
Miss Ella M. Barnes, Appointed 1911 .... Cairo
Miss Margaret Bell, Appointed 1911 ....Zagazig
Miss Clarice Bloomfield, Appointed 1920 ....Cairo
Dr. Carrie Buchanan, Appointed 1893 .... Cairo
Miss Ida L. Cabeen, Appointed 1909 .... Alexandria
Mrs. Mary K. Coventry, Re-appointed 1918 .....Cairo
Miss Anna B. Criswell, Appointed 1905 .... Assiut
Miss Mary F. Dawson, Appointed 1922 ....Cairo
Miss Ella B. Downie, Appointed 1918 .... Fayoum
Miss Lucia Dwight, Appointed 1919 .... Cairo
Miss Helen Ferrier, Appointed 1906 ....Beni Suef
Mrs. T. J. Finney, Appointed 1916 .... Cairo
Miss Davida Finney, Appointed 1914 .... Cairo
Miss Elsie French, Appointed 1909 ....Alexandria
Miss Constance E. Garrett, Appointed 1921 ....Cairo
Miss Dora E. Giffen, Appointed 1920 .... Cairo
Miss Martha C. Glass, Appointed 1921 .... Cairo
Miss Marianna Gray, Appointed 1921 .... Cairo
Miss Rena Hogg, Appointed 1896 .... Assiut
Miss Isabel Hosack, Appointed 1912 ....Cairo
Miss Avis Hoyman, Appointed 1920 .... Cairo
Miss May Holland, Appointed 1913 .... Assiut
Miss Lucy Lightowler, Appointed 1921 ....Cairo
Miss E. Roxie Martin Appointed 1901 ....Cairo
Miss Dora Mason, Appointed 1918 .... Alexandria
Miss Helen J. Martin, Appointed 1915 .... Assiut
Miss Evelyn McFarland, Appointed 1919 ....Fayoum
Miss Helen Noordewelr, Appointed 1921 ....Cairo
Miss Marion Paden, Re-appointed 1920 ....Zagazig
Miss Frances M. Patton, Appointed 1922, ...Cairo
Miss Fay Elsie Ralph, Appointed 1919 ....Cairo
Miss Mary Estelle Robertson, Appointed 1922.. Cairo
Miss Edna Sherriff, Appointed 1920 ....Cairo
Miss Margaret A. Smith, Appointed 1872 ....Cairo
Miss Nellie C. Smith, Appointed 1911 ....Alexandria
Miss Jane C. Smith, R. N. Appointed 1922 ....Cairo
Miss Elizabeth Speer, Appointed 1919 ......Alexandria
Miss Anna Y. Thompson, Appointed 1871 ......Cairo
Miss Mary L. Thompson, Appointed 1917 .... Assiut
Miss Laura B. Walker, Appointed 1904 .... Luxor
Miss Ethel L. Weed, Appointed 1919 ....Cairo
Miss Florence L. White, Appointed 1919 ....Cairo
Miss Ida B. Whitesides, Appointed 1918 ....Luxor
Miss Esther W. Wilson, Appointed 1919 ....Luxor
Miss Laura B. Wright, Appointed 1921 .... Cairo
Miss Ruth Work, Appointed 1904, ... Assiut

NOW IN THIS COUNTRY.

Miss Mary E. Baird, Appointed 1913 ..Allerton, Iowa
Miss Minnehaha Finney, Appointed 1894, Beloit Kans.
Miss Alfaretta Hammond, Appointed 1904 ....
.... 904 Publication Bldg. Pittsburgh, Pa.
Miss Jeanette McCrory, Appointed 1916 Sterling, Kansas
Miss Carol McMillan, Appointed 1906,....Aledo, Ill.
Miss Mabel Dickey, Appointed 1919 ....
..................137 Watkins Ave., Bellevue, Pa.

MISSIONARIES-ELECT.

Miss Ruth M. Proctor, Appointed 1922.

SUDAN.

Miss Mary E. Cole, Appointed 1919 ....Khartum North
Miss Una Cole, Appointed 1918 ....Khartum North
Miss Luella Denny, Appointed 1922 Khartum North
Miss Mary Frances Herron, Appointed 1922
.... Khartum North
Miss Mary Jane McKnight, Appointed 1922,
.... Khartum North
Miss Aulora E. McIntyre, Re-appointed 1919 ......
.... Omdurman
Miss Kathryn MacKenzie, Appointed 1919 ....
.................................Khartum North
Miss Margaret A. Rogers, R. N. Appointed 1922
.... Doleib Hill
Miss C. Blanche Soule, Appointed 1921 Khartum North
Miss Frances Turk, Appointed 1921, Khartum North

NOW IN THIS COUNTRY.

Miss Elsie Grove, Appointed 1912 ....Laurel, Pa.

ABYSSINIA.

Miss Ruth C. Beatty, Appointed 1920 ....Sayo
Miss Isabel Blair, Appointed 1922 ....Sayo

LIVING MESSAGES OF GOOD WILL

The bronze monument, which is eight feet tall, rests on an eight-foot granite base. The entire monument forms a crescent granite seat, known as an exedra.

At either side of the bronze figures are these striking words, taken from Doctor Washington's writings:—

WE SHALL PROSPER IN PROPORTION AS WE LEARN
TO DIGNIFY AND GLORIFY LABOR AND PUT BRAINS
AND SKILL INTO THE COMMON OCCUPATIONS OF LIFE

On the front of the pedestal are these words:—

BOOKER T. WASHINGTON
1856—1915

HE LIFTED THE VEIL OF IGNORANCE FROM HIS
PEOPLE AND POINTED THE WAY TO PROGRESS
THROUGH EDUCATION AND INDUSTRY

At the left side, facing the figure, are these:—

I WILL LET NO MAN DRAG ME DOWN
SO LOW AS TO MAKE ME HATE HIM

At the right side, facing the figure, are the words:—

THERE IS NO DEFENSE OR SECURITY FOR ANY
OF US EXCEPT IN THE HIGHEST INTELLIGENCE
AND DEVELOPMENT OF ALL

The inscription on the back of the monument follows:—

THIS MONUMENT IS ERECTED BY CONTRIBUTIONS
FROM NEGROES IN THE UNITED STATES AS A
LOVING TRIBUTE TO THE MEMORY OF THEIR
GREAT LEADER AND BENEFACTOR

The monument, cast in Roman bronze, will live through the years to come, both as a loving tribute from the 100,000 Negroes in the United States whose contributions of $25,000 made possible the securing of such a worthy piece of art, and as a reminder to men and women of all classes and races that he who is servant of all, as was Booker Washington to such a remarkable degree, is indeed, among the greatest of the sons of earth.

(See other side.)

THE BOOKER T. WASHINGTON MONUMENT